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AN
ANALOGICAL AND POPULAR
VIEW OF THE CHURCH
OF THE LIVING GOD :
ITS MINISTRY, AND SERVICE.

SHEWING THAT

A GRADUATED THREEFOLD PRIESTHOOD IS FOUND NO
LESS UNDER THE CHRISTIAN, THAN UNDER THE JEWISH
DISPENSATION :

AND THAT

THE ECONOMY OF THAT BRANCH OF THE CHURCH ESTABLISHED
IN THE BRITISH REALMS, ON THE PRINCIPLES OF

DIOCESAN EPISCOPACY,

IS IN ACCORDANCE WITH THE PATTERN DELIVERED FROM
MOUNT SINAI; AS THIS WAS ACTED UPON BY OUR LORD AND
HIS APOSTLES, AS WELL AS THEIR SUCCESSORS—THE BISHOPS
OF THE UNIVERSAL CHURCH.

BY THE REV. THOS. PRUEN,

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*“ These things write I unto thee, that thou mayest know how thou
“ oughtest to behave thyself in the HOUSE OF GOD, which is THE CHURCH
“ OF THE LIVING GOD !”*——St. Paul to Timothy, Bishop of Ephesus.

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PREFACE.

THE author of the following pages had for some years meditated a work of this kind: proposing to collect, and arrange both the direct facts, and incidental notices that might be gathered from the sacred records, and to make a fair, and natural induction from the particulars obtained. Chance, if such it may be called, rather than premeditated design, first led to a collection of the numerous materials he now possesses on the subject: but a consideration of these tended progressively to strengthen his conviction, that a *District*—or *Diocesan Episcopacy*, is truly of *divine institution*; and that a *threefold*, or *three-Ordered Ministry*, immutable under the Christian, as well as under the Jewish dispensation, is the legitimate economy of “THE CHURCH OF THE LIVING GOD”.

It would be too much for him to hope that even the same opportunities would produce a similar result on all, or on any considerable number of those who differ from the National form of wor-

ship; yet he cannot but entertain the idea that a digested narrative of facts, grounded on the *analogies*, and *harmony* that may be discovered in the inspired writings, on this important subject, will afford the best explanation, and answer, to the partial objections that have been urged, as well against Church government in general, as against the discipline of the Church of England in particular.

That the subject is one of the highest interest cannot but be felt by at least every member of the National establishment, who is acquainted with the grounds, and principles, on which that establishment was formed; although it may cease to be generally interesting, or influential, in an age characterised by nothing, perhaps, more than by an overweening indulgence to *liberality of sentiment*; when the indifference of friends, may do far more injury to the cause they profess to espouse, by permitting the foundations to be undermined, than the most inveterate enemies can effect by open hostility;—by the most vigorous assaults against the battlements,—the “bulwarks”, and the “towers”!

Neither the author's view of the subject, nor his plan was at first confined to the era, or to the testimonies, of the sacred writers. It was his intention to have continued the history of the Episcopal Church through the succeeding times.

He intended to have shewn the honourable light in which *Episcopacy* was regarded in the early, and middle ages, and to have detailed the abortive, and reprobated attempt of Aerius, the *hypotheses* of Jerome, Blondel, Baxter, and other adversaries, and the well-meant, but unavailing schemes for conciliation, and comprehension, of King, Stillingfleet, and others; and in the accomplishment of this, to have taken advantage of the learned and laborious researches of the Hookers, the Halls, the Jeremy Taylors, &c. his great predecessors in this argument.

Few, perhaps, either of the supporters, or the opposers, of the *Episcopal regimen*, or “the Church of England” establishment, are aware how much may be said, how much has been said, and well said, in defence of what the author fully considers to be of no less than *divine original*; it was therefore his object to bring this into one harmonious system, but a state of exhaustion, of mind, as well as of body, and the unceasing calls, and paramount claims of professional duties, that have joined in producing this, presented an insurmountable impediment.

Even as to what he has attempted, indeed, a question may suggest itself why an humble parochial Minister, occupying only the station of a stipendiary Curate, should have undertaken such a

trying work, for the maintenance of a cause in which so many are interested, better enabled by ready patronage, and privileged leisure, and more qualified by talent, as well as by such opportunity, to manage the discussion.

It will not be denied that the responsible duties of two large manufacturing Parishes, in succession, in the latter of which, during the six years of his residence therein, the author has had, in addition to other claims on him, to prepare three discourses weekly: and has, in consequence, preached within that period above eight hundred Sermons, to nearly the same Congregation,—that this was quite sufficient for the energies, and strength of any individual whatever, and particularly of one who has no longer the vigour of youth on his side? It will also, doubtless, be allowed, that ardent must have been the spirit, and great the zeal, that could have prompted to the deliberate undertaking of a work even such as he ventures to submit, with all its imperfections, to the public eye.

Such ardour, and such zeal, he did possess: but after a struggle with innumerable difficulties, his spirit has sunk under the severity of the contest! Accumulating labours have been met by a diminished elasticity of mind, and increasing infirmity of body; and amongst other consequences, one more

than all, felt, and deplored by him, is, that he has been reduced to the necessity of abridging his original design, of withholding the greater part of what he had partially prepared, and terminating abruptly his exhausting labours.

What he has been enabled to accomplish, has been effected with a difficulty that must be inconceivable to those who are unused to such a diversity of exertion, and, happily, unimpaired by such studies. Harassed, and perplexed, unsupported, and unencouraged, impeded, and disheartened by circumstances naturally attending the "*res angusta domi*", he has to avow, with the most painful sensations, that he has not in any degree realized his own ideas, or satisfied his once confident expectations.

Of the mass of his materials, long accumulating, the greater part is yet unused! and Common place books, compiled with unremitting assiduity, and for a time augmented with fond complacency, will now, perhaps, for ever remain unmolested by the daily line! In future to him may the advice, never before neglected, present itself in vain—"Nulla dies sine linea"! and brought prematurely to this state, under hopes disappointed, and mortified feelings, it is with a desperate indifference, rather than with the "frigid tranquillity", of the learned and laborious lexico-

grapher, that he “dismisses” his work from his hands! He has the consolation, only, remaining to him, after the sacrifices he has made, little gratifying as it is under more happy anticipations, that—it has been “better to wear out, than rust out”!

The author would deprecate the severity of criticism against a composition thus confessed to be so imperfect in its execution: in too many instances hastily, and sometimes after long intervals, put together: and since what, alone, he has been able to effect of his original design has stopped short of the period of history, and avoided, therefore, the discussion of subjects, which might have excited to hostility by an unintended, and unconscious acrimony in the writer, he trusts that no such feeling will be indulged in any notice that may be taken of his labours.

Much disappointed as he is, he looks for at least the enjoyment of a comparative repose, which his ardent devotion to the subject, and the various feelings, and sufferings his work has given birth to, have for a long time suspended. This is become of absolute necessity to him, if he should still be able, under the divine blessing, and after some interval of rest, to continue in the performance of his more defined duties.

Thus circumstanced, although he has ventured to present himself before the public, it is not a ready

exposure of slight faults, or an imputation of trifling errors, that will force him into the lists of rancorous disputation. The point in question, as it appears to him, is not one of that minor character which has given birth to so much unnecessary discussion; it is not a question of *names*, and *titles*; but it is

—*Whether the threefold Ministry, under Episcopal regimen, as introduced at first into the Church after the divine “pattern” revealed, is not to be found, (allowance being made for a difference in times, and circumstances,) under the more perfect, and permanent establishment of the Church?*

—*Whether the immutability of the economy, as proclaimed by prophecy, though subject to refinement in a spiritual substitution, was not acknowledged, and substantiated by the divine Lawgiver, when on earth, and his immediate Successors?*

—*Whether, in fact, an actual substitution of the Gospel threefold Priesthood for the Levitical, did not take place under the Ministry of “the great High Priest”, and “Bishop of Souls”, and of his Apostles, and, when fully established, receive an unequivocal manifestation of the divine sanction, both in the direct address of “THE ALMIGHTY” to the Bishops of the Churches formed upon the*

original "pattern", as this is recorded in the closing book of the unalterable canon of Scripture, and in the preservation of such an economy, according to the implied promise, under every circumstance, and in every age of mankind?

These are the points the author conceives to be properly the subjects of fair discussion, and the contracted, desultory objection, or isolated argument, he considers himself as not called upon by any claims to combat.

On the whole, and notwithstanding his present depressed state of mind, he indulges a hope that his humble endeavours will not prove to be altogether unproductive of benefit to the cause he has so much at heart. It is his most anxious desire that JERUSALEM may be again "as a City that is at unity in itself"! He will never cease to 'pray' for the restored "peace of Jerusalem", but "seek to do her good": regarding the national establishment, in which it is his pride to have proved himself an active, though an humble, and unworthy officiating Minister, as "*the House of the Lord our God*"!—"THE CHURCH OF THE LIVING GOD, "*—the pillar, and ground of the truth!*"

Dursley, June, 1823.

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I WILL SET MY TABERNACLE AMONGST YOU, AND I WILL WALK AMONG YOU; AND WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE. I AM THE LORD, YOUR GOD!—*Lev. xxvi. 11, 13.*

THOU (AARON) AND THY SONS, AND THY FATHER'S HOUSE, SHALL BEAR THE INIQUITY OF THE SANCTUARY; AND THE INIQUITY OF YOUR PRIESTHOOD.

AND THY BRETHREN ALSO OF THE TRIBE OF LEVI, BRING THOU WITH THEE, THAT THEY MAY BE JOINED, AND MINISTER UNTO THEE: BUT THOU, AND THY SONS, SHALL MINISTER BEFORE THE TABERNACLE. AND THEY SHALL KEEP THY CHARGE, AND THE CHARGE OF ALL THE TABERNACLE: ONLY THEY SHALL NOT COME NIGH THE VESSELS OF THE SANCTUARY, AND THE ALTAR, THAT NEITHER THEY, NOR YOU ALSO DIE.

A STRANGER SHALL NOT COME NIGH UNTO YOU. AND YE SHALL KEEP THE CHARGE OF THE SANCTUARY, AND OF THE ALTAR, THAT THERE BE NO WRATH ANY MORE UPON THE CHILDREN OF ISRAEL. NEITHER MUST THE CHILDREN OF ISRAEL HENCEFORTH COME NIGH THE TABERNACLE OF THE CONGREGATION, LEST THEY BEAR SIN, AND DIE: BUT THE LEVITES SHALL DO THE SERVICE OF THE TABERNACLE.—

Num. xviii. 1—5, 22, 23.

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LET THEM MAKE ME A SANCTUARY: THAT I MAY DWELL
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I WILL SET MY TABERNACLE AMONGST YOU, AND I WILL
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SHALL KEEP THE CHARGE OF THE SANCTUARY, AND OF THE
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CHAPTER 1.

THE HEAVENLY HIERARCHY, AND SERVICE: AND THE CHURCH IN PARADISE.

THE CELESTIAL COURT, AND ITS MEMBERS—THE ACCUSTOMED SERVICE—THE CHURCH IN PARADISE BEFORE THE FALL.

The Celestial Court, and its Members.

ALTHOUGH he who dwells above the highest heavens cannot be circumscribed by place, or time, yet are there intimations, in various parts of the sacred records, which warrant a supposition that in Heaven itself, God has ordained, and is pleased to accept, an actual, and accustomed worship; and this, even at certain seasons particularly appointed, and defined. If this sense be denied to any, or the whole of the numerous, and varied passages, that more or less clearly convey the idea, and they should be considered as worded only to meet the human comprehension, and to be altogether figurative,—typical merely of what was intended to take place on earth, even in this point of view they form an irresistible body of evidence

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for the maintenance of instituted ordinances, and of the ceremonial solemnities of public worship: scarcely less strong, indeed, than if the lively descriptions they give, were to be taken in a strict literal sense, and indicative of a great example in the heavens.

However this be, it is sufficiently clear, that before ever the earth, this lower world, was made, the ‘God from everlasting’,—‘the blessed, and only Potentate, the King of Kings, and Lord of Lords’, who alone was from the beginning, and ‘who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see’—that this, ‘the living God’¹, had been attended by a divine assemblage,—‘thrones, dominions, principalities, and powers’;² ‘ministering’, or worshipping ‘spirits’; innumerable hosts of angels, and archangels, cherubim and seraphim, blessed, and holy spirits, the ‘angels that excel in strength, that do his commandments, hearkening unto the voice of his word’, the ‘Ministers of his that do his pleasure’³.

Sublime descriptions of the throne, and court of the Lord of the universe are furnished by many of those ‘holy men of God’, who ‘spake as they were moved by the Holy Ghost’⁴. Micaiah, the Israelitish prophet, first gives the idea in this short description. ‘I saw the Lord (says he) sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left’⁵!

¹ 1 Tim. vi. 15—17. iii. 15.

² Col. i. 16.

³ Ps. ciii. 20—21.

⁴ 2 Pet. i. 21.

⁵ 1 Kings xxii. 19.

Isaiah more sublimely exclaims,—‘I saw the Lord sitting upon a throne, high, and lifted up, and his train filled the Temple. Above it stood the seraphims; each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly’⁶. So Ezekiel speaks as to the throne, and its almighty possessor. ‘Above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it’,—‘as the colour of amber, as the appearance of fire!’ ‘This (says he) was the appearance of the likeness of the Glory of the Lord’⁷!

The prophet Daniel, a ‘man greatly beloved’, and to whom particular revelations were made⁸, gives a more precise, and awful representation. He describes ‘the Ancient of days’ sitting, ‘whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire! a fiery stream issued, and came forth from before him’⁹!

St. John, the beloved disciple, in the revelation vouchsafed to him, saw ‘a door in heaven’ opened, and ‘a throne set in heaven, and one sat on the throne; and he that sat was, to look upon, like a jasper, and sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four

⁶ Is. vi. 1, 2.

⁷ Ezek. i. 26—28.

⁸ Dan. ix. 21, 23. x. 11, 12, 19.

⁹ Dan. vii. 9—10.

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and twenty seats, and upon the seats four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal⁷.

St. Paul, in his Epistle to the Hebrews, declares to them, that their priests,—‘the priests that offer gifts according to the law’, ‘serve unto the example, and shadow of heavenly things’⁸. And he speaks of the patterns of these in the Heavens’, the ‘Tabernacle, and all the vessels of the Ministry’, being ‘by the law purged with blood’, but that ‘the heavenly things’ themselves should be purified with ‘better sacrifices’⁹.

The Mosaic Tabernacle is called ‘a worldly sanctuary’¹⁰, or ‘holy place’, because it was a representation of the Universe: and that part of it which was named ‘the most holy’, of Heaven itself. Wherefore these ‘holy places made with hands’ are declared to be the figures (‘the *antitype*’) of the true holy place, even ‘Heaven itself’; into which Christ, the divine High-Priest, the ‘Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man’¹, has, once for all, entered; ‘now to appear in the presence of God, for us’².

⁷ Rev. iv. 2—6.

⁸ Heb. viii. 5.

⁹ Heb. ix. 21--23.

¹⁰ Heb. ix. 1.

¹ Heb. viii. .2

² Heb. ix: 24.

About the throne are stationed the angelic host, who are described, on various occasions, as 'standing in the presence of God'¹, standing 'before him'², and beholding his face, as he thus sits upon the throne: ready to execute the commands of the Most High! whether to show 'glad tidings', or to execute vengeance; waiting to be 'sent forth into all the earth'³.

The Heavenly Service.

By these holy spirits is there evidently an accustomed worship offered, a reasonable service performed; of which many plain intimations are given. Isaiah describes the seraphim stationed in order above the throne, as crying, or singing, one unto another 'Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory! And the posts of the door moved at the voice of him that cried, and the house was filled with smoke'⁴!

But the favourite disciple, St. John, still gives the most particular, and animated description of the celestial service;—the 'new song' sung, and 'the voice of many angels round about the throne—the ten thousand times ten thousand, and thousands of thousands'⁵! With golden harps 'they sing the song of Moses, the servant of God, and the song of the Lamb'⁶; 'a great voice of much people' joining, with a voice as of 'many waters',

¹ Lu. i. 19.² Dan. vii. 10.³ Matt. xviii. 10. Lu. i. 19. Rev. v. 6.⁴ Is. vi. 1—4.⁵ Rev. v. 11.⁶ Rev. xv. 3.

6 *The Heavenly Hierarchy, and Service.*

and as of 'mighty thunderings',—'Aleluiah! for 'the Lord God Omnipotent reigneth'⁷.

A particular sacrificial worship is also indicated. An 'angel came, and stood at the altar, having a golden censer. And there was given unto him much incense, that he should offer it with (or add it to) the prayers of all saints, upon the golden altar, which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God, out of the angel's hand; and the angel took the censer, and filled it with fire of the altar'⁸.

Whenever the Deity moves, in mighty majesty, the heavenly hosts accompany him. When 'the foundations' of the earth were 'fastened', and the corner-stone laid, then 'the morning stars sang together, and all the Sons of God shouted for joy'⁹. When the Law was given in awful solemnity from Mount Sinai, it was done 'by the dispensation of angels'¹⁰; and 'the chariots of God' were twenty thousand, 'even thousands of angels, and the Lord was among them'¹. When the birth of the Saviour of the world was to be announced, this was done by an angel, the glory of the Lord shining round about: 'a multitude of the heavenly host', also accompanied him, praising God, by singing, 'Glory to God in the Highest!' and proclaiming 'good-will towards men'². And when at length the Conqueror, having 'led captivity captive',

⁷ Rev. xix. 1, 6.

⁸ Rev. viii. 3, 4.

⁹ Job xxxviii. 6, 7.

¹⁰ Ac. vii. 53.

¹ Ps. lxxviii. 17.

² Lu. ii. 9. 13. 14.

again 'ascended on high', the celestial choir welcomed the approach of 'the King of Glory', and his re-entrance into 'the everlasting doors', with the same triumphant acclamations⁷!

Before this holy assemblage does Christ acknowledge his elect, and deny them that deny him on earth. 'Whosoever (says he) shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his fathers', and 'with the holy angels'⁸.

With respect to this appointment, and observance of stated Seasons of worship, a remarkable occurrence is recorded in the book of Job: and the language in which it is related, seems fully to warrant the supposition, not only of the institution of such a season, but also of a locality, or more direct presence of God. 'There was a day when the Sons of God came to present themselves before the Lord, and Satan, (after he had been permitted to go 'to and fro in the earth'⁹), 'came also among them'. In the following Chapter another such a Season is intimated. 'Again there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord'¹⁰. And after a conference that took place, Satan, it is said, 'went forth from the presence of the Lord', to effectuate his purpose.

This is entirely in unison with another passage

⁷ Ps. lxviii. 18. xxiv. 7, 10.

⁸ Mar. viii. 38. Lu. ix. 26.

⁹ Job. i. 6, 7.

¹⁰ Job ii. 1.

before noticed¹, in which the prophet Micaiah, after declaring that He 'saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left'; proceeds to describe—that a lying spirit 'came forth, and stood before the Lord', and offered himself to persuade Ahab to go up to Ramoth-Gilead, to his destruction. Satan seems, also, to have exercised a like ill office against David, when he 'stood up against Israel, and provoked David to number Israel', and thus to distrust the favour of God². In another instance he is represented as an adversary to 'Joshua the high-priest': while he was 'standing before the angel of the Lord', 'stood Satan at his right hand to resist him'³.

There are many other passages wherein a locality of presence seems indicated. As when 'the Lord answered Job out of the whirlwind'⁴: when Elihu notices 'the voice' in the thunder⁵: and when a particular appearance of majesty, and glory, and beauty, can be conceived to be put on⁶. To this Job himself seems to refer when he says, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee'⁷!

Daniel writes thus—'I heard a man's voice between the banks of Ulai, which called, and said, 'Gabriel, make this man to understand the vision'. So he came near where I stood'⁸.

Various notices of the divine presence have so

¹ 1 Kings xxii. 19.

² 1 Chron. xxi. 1.

³ Zech. iii. 1.

⁴ Job xxxviii. 1.

⁵ Job xxxvii. 4.

⁶ Job xl. 10.

⁷ Job xlii. 5.

⁸ Dan. viii. 16, 17.

much the appearance of actual description, that it is difficult not to attach something of a real locality in such presence. Such is that—‘The Lord came from Sinai, he shined forth from Mount Paran, he came with ten thousands of saints’⁹! Again, the description given by Moses of the appearance at Mount Sinai, the ‘thunders’, and ‘lightnings’, and the ‘voice of the trumpet’, when ‘the Lord came down upon the top of the mount, and called Moses up’¹⁰. This is noticed by St. Paul in his Epistle to the Hebrews¹.

The expression of Christ’s ‘sitting at the right hand of God’ seems also to imply a locality. God the Son having ascended up to heaven with his body, there made a visible appearance to Stephen, who looking ‘stedfastly into heaven’, and beholding the heavens opened, saw ‘the glory of God, and Jesus standing on the right hand of God’². This naturally implies a local appearance of God the Father, as well as of God the Son. Christ himself says, ‘To him that overcometh, will I grant to sit ‘with me in my throne, even as I also overcame, ‘and am set down with my Father in his throne’³.

⁹ Deut. xxxiii. 2.

¹⁰ Ex. xix. 16—22.

¹ Heb. xii. 18—21.

² Ac. vii. 55, 56.

³ Rev. iii. 21. and consider xi. 19. xiv. 1—3. 17, 18. xv. 5—8. xvi. 1. xix. 1--4--7. xxi. 1--3--5. and explain xxi. 22. by xxii. 3.

The learned Dr. Jackson says, ‘As for this opinion of the distinction of thrones in heaven, as I dare not boldly avouch it so I am afraid peremptorily to deny it: for peremptory negatives in divine mysteries oftentimes sway more dangerously into infidelity than affirmative paradoxes do to heresy. The affirmative in this mystery (he is speaking of Christ sitting at the right hand of God) is in my opinion more safe and probable than the negative’. And

Many passages there are, even in the scriptures of the New Testament, that seem to indicate a formal worship in heaven; and without which meaning the allusions would appear irrelevant. Such as in that of the Epistle of St. Paul to the Philippians⁸: where, quoting from Isaiah⁹, ‘that every knee should bow’; he himself adds, ‘in heaven, and in earth, and under the earth’. And although the blessed and obedient spirits who have kept ‘their first estate’⁰, may not stand in need of a sacrificial worship, or of a vicarious atonement, a mystery so mighty that even they earnestly desire ‘to look into’ it¹, yet there is nothing appears to forbid the supposition that God may be pleased to ordain one particular mode of service as well as another.

In the revelation vouchsafed by God to man, an intimation is given that of these glorious intelligences, serving before the throne of God in the ineffable light of his presence, some ‘kept not their first estate’, their proper office, but left their ‘own habitations’, the station appointed to them: and that God ‘spared not the angels that sinned’ thus, but drove them from the general assembly and church in heaven, and ‘cast them down to hell’, there in ‘chains of darkness to be reserved unto judgment’². ‘Vain’, indeed, would man be, were

he remarks of this, as of an article of the Apostles Creed, that as every other article is conceived in literal distinct terms, he sees no reason why this alone should be represented in terms poetical, or merely metaphorical.—Jackson’s Works, Book XI. Ch. 1.

⁸ Phil. ii. 10

⁹ Is. xlv. 23.

⁰ Jude 6.

¹ 1 Pet. i. 12.

² 2 Pet. ii. 4.

he to aim at 'being wise'² herein above 'what is written'; but some of the passages quoted seem to authorise a question whether this failure in obedience to the will of God, was not some defect in zeal, or neglect in the duties of the public service.

With respect to the satisfaction made for the transgression of man, God might have spoken 'the word', and thus, and in an instant, have made him 'clean' from his sin! but this, it is clear, in our case has not been his will. If then, supplication be made necessary for the sinful creature to him who 'openeth his hand and filleth all things 'living with plenteousness'; if God vouchsafed to ordain this, and to accept of praises from a creature, thus fallen, if man must 'ask' before he can 'have', if he must 'knock' before it can be 'opened' unto him, and even, if asking otherwise than according to God's appointed means, and ordinances, he will receive not because he 'asks amiss', then might it have been also the determination of him who ordereth all things 'according to the good pleasure of his will'³, that in the case of angels, in a state of bliss, as well as of men in their state of wretchedness, a Public Worship should be celebrated; and thus that it should have taken place, before the fall of either from their pristine innocence.

Although with God, 'mercy' is better than 'sacrifice', yet sufficient proofs are recorded of his high indignation at the breach or neglect of his more

² Job xi. 12.

³ Eph. i. 5.

formal ordinances; the pollution of his Sabbaths, or the disregard to any of his institutions, however apparently trifling. A 'sacrifice' was necessary, but 'obedience' far more so. Obedience is his great delight: strictly to obey is the spirit of the offering, and better than the blood of the unconscious victim.

An analogy cannot but be observed in the description of the heavenly Church that shall be hereafter in the 'new Jerusalem'—the real holy city, typified by Jerusalem that was on earth. In this the redeemed, 'made Priests unto God', shall 'serve him day and night in his temple'; and with 'the four and twenty elders', and the innumerable angelic hosts,—every creature which is in heaven, as well as those 'on the earth, and under the earth, and in the sea', shall worship 'him that sitteth on the throne, and the Lamb, for ever and ever'³!

The angelic hierarchy is noticed under a twofold character—that of 'ministering (or worshipping) spirits', bowing the knee⁴ to him who is 'above every name that is named'⁵; and that of messengers, 'sent forth to minister' to men, the 'heirs of salvation'⁶.

In another passage from the Old Testament, there seem plainly distinguished two Orders of the angelic host—'the ministers of his that do his pleasure', and 'the angels (or messengers) that excel in strength; that do his commandments, hearkening unto the voice of his word'. Both

³ Rev. i. 6. vii. 15. iv. 10. v. 13.

⁴ Phil. ii. 10.

⁵ Eph. i. 21.

⁶ Heb. i. 14.

called upon, with 'all his works, in all places of his dominion', to 'bless the Lord'; who hath 'prepared his throne in the heavens', and whose 'kingdom ruleth over all'⁶! These angels—his 'ministers', are described as 'spirits', 'a flaming fire'⁷, as most 'wise', most holy, of infinite numbers, and with strength irresistible⁸.

In both these passages, the one from the Old, and the other from the New Testament, the words used for, and translated, in the former 'Ministers', and in the latter 'ministering', are generally made use of by the sacred writers as indicating something of a formal, and public, or as now called from the very term, *Liturgical Service*.

The Church in Paradise.

Man, the lord of the nether world, and Priest of the paradisaical Temple, though he was made 'in the image of God', made by him 'perfect', and with such a commanding majesty as to have 'dominion' over all the other parts of the earthly creation—he alone standing erect to contemplate the heavens above him, as if to hold constant converse with his maker, is yet perhaps, peculiarly formed for the attitude of submissive worship, as he was, probably, in his original happy state, when destined to live for ever¹.

⁶ Ps. ciii. 19–22.

⁷ Ps. civ. 4.

⁸ 2 Sam. xiv. 10. Matt. xxv. 31. Dan. vii. 10. 2 Kings xix. 35.

¹ Man has been properly called a religious animal, he is therefore a worshipping, the only worshipping, creature. The quad-

Placed on the new-made earth—the seat of his dominion, in a blissful garden, as ‘a Temple not made with (human) hands’, where the yet unoffended Deity had chosen to ‘dwell’, and there to ‘put his name’, his life was a course of unsating enjoyment, and gratitude and admiration his pure and reasonable service! Though sometimes occupied in the light labour of tilling a soil in which thorns and thistles were unknown, and from which was bread to be eaten without the sweat of the brow, a holy pause, a sacred day of rest,—the Sabbath, made for man’s best interests, this interposed in the unwearying career of bliss, and occasioned a still more grateful service.

In such a state—yet ‘abiding in honour’ unpoluted by sin, he emulated the unfallen—the unembodied spirits above, in offering the easy tribute of praise, and thanksgiving! Not to him was it yet necessary to ‘offer gifts and sacrifices for sins’; either ‘for himself’, or ‘for the people’². A Priest of a purer order, no ‘atonement’ was it requisite for him to make!

The conditions on which Adam was placed in the garden of Eden, expressed thus, ‘to dress it, and to keep it’³, may well indicate a return of ho-

rupeds kneel in order to lie down; but man kneels simply, and abstractedly. This attitude of kneeling our Lord has sanctified; for he knelt down when he prayed. As God he requires this attitude of his worshippers; that unto him every knee should bow of things in heaven, and in earth, and under the earth.—Is. xlv. 23. Rom. xiv. 11. Phil. ii. 10.

² Lev. ix. 7. Heb. v. 1--3.

³ Gen. ii. 15.

mage, or the performance of a public worship. The first member of the sentence might have been translated 'to serve him', as it is in other places⁴. The word to 'keep' may also mean to observe a sacred and public service; to keep a sacred charge⁵. So that the passage may be considered as if thus rendered—'The Lord God took the Man and put him into the garden of Eden to serve him; and to keep it, as a charge of the Lord'. For 'tilling', or 'dressing' the ground, literally, was part of the curse afterwards pronounced for his disobedience; when falling for lack of 'understanding', he became 'like the beasts that perish'⁶. He was sent forth from the garden of Eden, 'to till the ground from whence he was taken', which was now 'cursed' for his sake, and decreed to bring forth, spontaneously, 'thorns and thistles'; while in 'the sweat of his face' only, with ardent, and continual labour, could he 'eat bread'⁶.

This curse is expressly referred to in the punishment denounced against Cain. 'When thou tillest the ground it shall not henceforth yield unto thee her strength'⁷. And it was under the sad experience of this that Lamech named his son 'Noah'; saying,—'this same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed'⁸.

It is probable, then, that from the period of the

⁴ See Ex. iii. 12. iv. 23. Deut. iv. 12. and Ex. xxxvi. 1.

⁵ See Lev. viii. 35. Gen. xxvi. 5. Ex. xii. 25. ⁶ Ps. xlix. 12, 20.

⁶ Gen. iii. 17--19, and 23. ⁷ Gen. iv. 12. ⁸ Gen. v. 29.

Fall, and the promise of a Redeemer, a form of worship was practised according to a divine revelation: and it is generally, and reasonably imagined, that from the beasts offered in sacrifice, typical of that illustrious victim who was early set forth as 'the Lamb of God', that should 'take away the sins of the world', were supplied the 'skins' wherewith coats were made to clothe the worshippers, they now no longer possessing that original purity, which was typified by a nakedness of which they 'were not ashamed'. In Paradise the food appointed for man was the 'herb', and the 'fruit' of the trees; and even after his expulsion 'the herb of the field'⁹; and not till after the Deluge was the 'moving thing that liveth,' given to Noah for 'meat'⁰. So that not only is it improbable on the one hand, that Adam should have slain any beast at this period, but very probable, on the other, that God might, after the Fall, and the promise, however obscurely given, of the Redeemer, institute the sacrifice of the typical victim.

The circumstances that attended the recorded sacrifice of man in the second generation only, serve strongly to corroborate this, and establish the fact of a settled form of public worship prevailing, even from the earliest age.

⁹ Gen. i. 29. iii. 18.

⁰ Gen. ix. 3.

CHAPTER II.

THE CHURCH UNDER THE PATRIARCHS.

THE ANTEDILUVIAN CHURCH AND SERVICE—THE POSTDILUVIAN CHURCH AND SERVICE—THE CHURCH IN CANAAN, UNDER ABRAHAM, ISAAC, AND JACOB—THE CHURCH IN EGYPT.

The Antediluvian Service, 1656 years.

THE promise of an avenger, so mercifully vouchsafed to the unhappy transgressors, formed the basis of a new covenant between God and man. The offering of sacrifices, therefore, at once typical of the means of reconciliation, and declaratory of the faith and obedience of the worshipper, seems to have been a duty immediately understood; and both the privilege, and the duty, have ever been acknowledged in the Church. Asaph, the Psalmist, makes God to speak of his 'saints', as those that have 'made a covenant' with him 'by sacrifice'¹. No positive act of this kind is, however, recorded of Adam; for after the history of the fall, and expulsion from Paradise, he is only again mentioned as the progenitor of mankind.

¹ Ps. l. 5.

In the history of his two sons, Cain and Abel, the offering of their respective sacrifices is the conspicuous feature. Abel was 'a keeper of sheep', and Cain was 'a tiller of the ground'. And 'in process of time', (according to the original, 'in the end of days',) probably at the end of the year, when they had, as oftentimes before, experienced the bounty of their Creator, they brought the respective produce of their care and labour to make 'an offering unto the Lord', Cain 'brought of the fruit of the ground', and Abel 'of the firstlings of his flock, and of the fat thereof'. They brought them, as the word seems to imply, to the public place of sacrifice; into the presence of the *Schechinah*. 'And the Lord had respect unto Abel, and his offering', evincing his acceptance of it in the manner frequently afterwards shown, by a stream of fire from the presence, which consumed the victim. 'But unto Cain, and to his offering, he had not respect'; no mark of acceptance was vouchsafed; perhaps even some token of displeasure appeared. The result is well known. Cain proved himself 'of that wicked one', 'the devil, who was a murderer from the beginning'², and 'slew his brother', 'because his own works were evil, and his brother's righteous'³.

It is generally supposed that Cain and Abel brought their offerings to Adam, in order that he should make the sacrifice, as he was accustomed to do. But if the opinion of some be correct,

² Jo. viii. 44.

³ 1 Jo. iii. 12.

that this duty was performed at so early a period by the first-born, there may be a reason, not perhaps before noticed, for Cain's great anger on the occasion. It does not necessarily follow from the narrative, that the acts of the two brothers took place at the same time. Let it be supposed, then, that Cain first made his offering, in virtue of his character as the priest, and that it was rejected for want of worthiness in the offerer. The rejection of his sacrifice might have been followed by the deposition of himself from his office; and his younger brother, Abel, now appointed in his stead, might bring his more acceptable offering 'before the Lord'. This would naturally make Cain 'very wroth', and account for a jealousy which terminated even in so desperate an act of violence. 'Cain talked with his brother'; his mind full of the late events. Some interval of time, perhaps, elapsed; but the injury was felt too great to be reconciled. 'It came to pass when they were in the field that Cain rose up against Abel his brother, and slew him'⁴.

It must be supposed that the offering any sacrifice, at this time, was in pursuance of a divine ordinance, instituted immediately after the obscure intimation that had been vouchsafed of a redeemer and avenger, by whose blood-shedding mankind should be reconciled to God. The different results prove the obedience of the one, and the neglect, or disobedience of the other.

⁴ Gen. iv. 2, 8.

and without some previous revelation to this effect, it would be difficult to imagine why of two offerings⁵, made in consistence with the respective occupations of the worshippers, the one should be accepted, and the other rejected. The Apostle St. Paul plainly shews the reason. ‘By faith (says he) Abel offered a more excellent sacrifice’⁴; and apparently, therefore, for want of faith the sacrifice of Cain was not respected. His offering was a species of will-worship⁶; and although mere reason might have justified the conclusion, that as ‘a tiller of the ground’, he could not shew his gratitude so well as by a tender ‘of the fruit,’ or produce, ‘of the ground’, yet his knowledge of the divine purpose left him without excuse. But even in his case mercy would have ‘rejoiced against judgment’⁷. God remonstrated with him: ‘If thou doest well shalt thou not be accepted’? and if thou dost not well, still ‘sin’, a sin offering is ready to make atonement for thee, it is ever ready, it already ‘lieth at the door’.

On the other hand, to the sacrifice of Abel, a ‘firstling of the flock, and the fat thereof’, it is said, with equal emphasis, ‘the Lord had respect’; because, being offered in ‘faith’, it was in obedience to a known command, that thus the promised expiation, the ‘great oblation and satisfaction for the sins of the whole world’, should be celebrated. By this Abel ‘obtained witness that he was righteous, God testifying of his gifts’. And it is written

⁵ Gen. iv. 7.⁴ Heb. xi. 4.⁶ Gen. iv. 5—7.⁷ Jas. ii. 13.

for our learning ; for by such sacrifice, and obedience, 'he, being dead, yet speaketh'⁸.

Consecration of Places, Seasons, and Persons.

That a certain place, moreover, was appointed wherein the divine worship should be more particularly exercised, seems indicated by the term, 'the presence', or face, 'of the Lord'⁹; the place of assembly, which Cain forsook when he 'went out from the presence of the Lord', and dwelt, he and his seed, 'in the land of Nod'⁰. It is probable that this 'presence' was shadowed out by the 'cherubims', placed with 'a flaming sword' at 'the east of the garden'¹, the gate of heaven; of that sacred place now secured for ever from mortal intrusion, and only to be enjoyed by the purer glorified bodies, 'the redeemed from among men'²; redeemed 'by the precious blood of the lamb, without blemish, and without spot'³. Before this, the place of congregation, was the public worship probably celebrated; as afterward at 'the door of the Tabernacle', where 'God met his people,' and 'spake' unto them; when the Tabernacle was 'sanctified by his glory', the effulgent radiance of the Schechinah⁴.

That there were stated seasons, too, more particularly devoted to the service of God, appears from the institution of the Sabbath even before the

⁸ Heb. xi. 4.

⁹ Gen. iii. 8. with xxxii. 30.

⁰ Gen. iv. 16.

¹ Gen. iii. 24.

² Rev. xiv. 4.

³ 1 Pet. i. 19.

⁴ Ex. xxix. 4, 42, and 43.

fall; and which is frequently referred to as having been decreed for perpetual observance. When men multiplied, and the returning periods of 'seed-time and harvest' occurred, an annual feast was celebrated at the 'process of time', (in the Hebrew, 'at the end of the days'⁵;) which was not improbably the subsequent 'feast of the in-gathering', in 'the end of the year'⁶; when a solemn offering was made to the Lord.

There are, likewise, traces of particular persons being employed in the service of the altar, though at first, during the comparative paucity of the worshippers, such might not be separated from the people, and exclusively devoted to that service. It is, indeed, generally supposed that Cain and Abel brought their respective sacrifices to Adam, to make the offering for them; and undoubtedly the head of the family did offer sacrifices, throughout the patriarchal age. But it is by no means improbable, that the first-born might assist in the service before the period when they were 'sanctified' unto the Lord⁷, and exchanged for the tribe of Levi⁸: as such first-born seem always to have been regarded in a peculiar light⁹; and 'the firstling of the flock' is declared to have been 'a more excellent' and acceptable 'sacrifice', many ages previous to the time when the beast also was expressly 'set apart', or devoted, 'unto the Lord'¹⁰.

⁵ Gen. iv. 3.⁶ Ex. xxxiv. 22.⁷ Ex. xiii. 2.⁸ Numb. iii. 12. viii. 5—19.⁹ Ex. iv. 22. xii. 12.¹⁰ Gen. iv. 4. and Heb. xi. 4. with Ex. xiii. 12.

There are, also, 'priests' mentioned before the Aaronical Ministry was established, whose business it was 'to come near to the Lord'¹, (in the Chaldee) 'to minister before the Lord'; and these were, probably, the same with those afterwards noticed as 'the young men of the children of Israel which offered burnt-offerings'², &c. In the case of Melchizedek, too, there is not only an acknowledged 'priest of the most high God', but he is referred to by the sacred writers as an eminent type of Christ, as a priest of a superior 'order;' and to whom Abraham, the great patriarch, himself gave 'tithes of all'³.

The Antediluvian Church, and Service.

As there were, thus early, a sacrifice, and an altar, 'sabbaths', and 'feasts of the Lord in their seasons'⁴, and a chosen priesthood to officiate, so was there also a Church, a holy people, 'the sons of God'⁵, the great congregation, in which the true worship was maintained⁶, while the world at large became 'corrupt, and the earth was filled with violence'⁷.

The Church, 'the Church of the living God'⁸, was established in Paradise. The office of mediation between God and man had its obvious commencement immediately after the fall, and the channel and means of grace and reconciliation

¹ Ex. xix. 22. ² Ex. xxiv. 5 ³ Gen. xiv. 18, 20. Heb. vii. 1, 2.

⁴ Lev. xxiii. 3, 4.

⁵ Gen. vi. 2.

⁶ Numb. xxiii. 21.

⁷ Gen. vi. 11.

⁸ 1 Tim. iii. 15.

were mercifully disclosed. Even in the second generation was there a marked distinction between the Church and the world, between Abel and Cain, the sons of Adam; and more strongly between the respective lines of their posterity. It seems, therefore, sufficiently clear, that at an early period a decided separation took place between the worshippers of God, and those who 'went', or lived, 'out of his presence'⁹; and that a prescribed mode of worship was established.

In the time of Enos, if it were not even in the days of Seth, his predecessor, the son of Adam, 'men began to call on the name of the Lord'¹⁰. Here is evidently implied, unless the practice of private devotion before this time be called in question, the institution of a public, and ceremonial service.

Enoch, who had the gift of prophecy¹, is particularly noticed as having 'walked with God, after he begat Methuselah, three hundred years'²: a phrase which, though generally in sacred language denoting obedience merely³, yet here probably alludes to an employment in the public ministration. The same term is expressly so used in reference to the house of Eli; both to the designation of his family to the high priesthood, and their deposition; and to the appointment of another in their place. 'I will raise me up (says God) a faithful priest, and he shall walk

⁹ Gen. iv. 16.

¹⁰ Gen. iv. 26.

¹ Jude 14.

² Gen. v. 22.

³ 1 Kings viii. 25, &c.

before mine anointed for ever'⁴. So, to walk in the name of any one is by the prophet Micah applied to the serving, or worshipping, either of a false, or of the true God. 'All people will walk every one in the name of his God; and we will walk in the name of the Lord our God, for ever and ever'⁵. In corroboration of this both the Septuagint and Jerome on Gen. iv. 26. have it, 'He (Enos) began to call on the name of the Lord'. Enoch, in consideration of his extraordinary piety, did 'not see death'; he 'was not found, because God had translated him: for before his translation he had this testimony, that he pleased God'⁶. In this, the visible removal of Enoch into heaven, the faithful worshipper was reminded both of what he had lost, and of what he might yet again obtain by his faith and obedience.

The state of the Church in the early ages may be learnt, in a considerable degree, from the names given by the patriarchs to their children. That all names were then significant is clear from the appellation by which the first of mankind were to be known. God 'called their name Adam'⁷; 'earthly', or 'taken out of red earth'. The significancy is declared by Adam, on his naming his wife, Eve, 'because she was the mother of all living'⁸. He said, also, 'she shall be called woman, because she was taken out of man'⁹.

The custom, then, universally prevailed of

⁴ 1 Sam. ii. 35.

⁵ Micah iv. 5.

⁶ Heb. xi. 5.

⁷ Gen. v. 2.

⁸ Gen. iii. 20.

⁹ Gen. ii. 23.

naming a child at its birth, either from an expectation entertained by the parent, as when Eve exclaimed, 'I have gotten (cain) a man from the Lord'⁰, and as when Lamech, on the birth of his son, Noah, said 'this same shall comfort us'¹: or as a prophetic annunciation from God himself; as in the slight mutation from Abram, 'a high father', to Abraham, 'the father of many nations'², and from Sarai, 'my princess', to Sarah, 'princess of a multitude'³. Hence, at a future time, the direction to the wife of Hosea, to name her children Jezreel, 'ceasing friendship', or 'spreading evil'; Lo-ruhamah, 'not having obtained mercy'; and Lo-ammi, 'not my people'⁴.

But the more common appellations arose from some circumstances attending the birth of the child. Thus Eve called her son Seth, 'put', or 'substituted'; 'for God (said she) hath appointed me another seed, instead of Abel, whom Cain slew'⁵. Thus was Abraham's son, the child of promise, called Isaac, 'laughter,' from Abraham's having 'laughed' at the improbability of the event⁶: and, perhaps, also, from the same action of Sarah, though occurring after the express direction given to 'call his name Isaac'⁷. Thus were the patriarch Jacob named, and his brother Esau⁸; and thus in particular were all the children of Jacob; as they are enumerated, and their denominations specifi-

⁰ Gen. iv. 1. ¹ Gen. v. 29.

² Gen. xvii. 5.

³ Gen. xvii. 15.

⁴ Hos. i. 2, 9. see also ii. 1.

⁵ Gen. iv. 25.

⁶ Gen. xvii. 17.

⁷ Gen. xviii. 15. with xvii. 19.

⁸ Gen. xxv. 25, 26. Hos. xii. 3.

cially explained, in the book of Genesis⁹. In some cases the name given was significant of peculiar suffering, or distress; as when, on Jacob's calling Rachel's son, Benjamin, 'the son of the right hand', she, feeling the approach of death, 'called his name Benoni', 'son of my pain'⁰. And in like manner the wife of Phinehas, under the same circumstances, called her son Ichabod, 'where is the glory'? for 'she said, the glory is departed from Israel! for the ark of God is taken'¹!

From these instances, in so many of which the explanation is given by God himself, the assumption is fair that the appellation bestowed by the patriarchs on their eldest sons, their respective successors, as heads of the Church, are indicative of its real state at such time; and that from these may be collected an history of the Church in the early ages, however concise, or imperfect.

When Seth, therefore, called his son Enos, 'man fallen, subject to all evil', he might well be supposed to do it in the bitterness of his soul, from witnessing the sad effects of the original transgression. The sentiment may have been transmitted by Enos, who called his son Cainan, 'one lamenting' or 'suffering in mind'. In the days of his son, Mahalaleel, the prospect, perhaps, brightened for a time, for his name signifies 'one that praises God'. It may, however, be translated 'departing from the worship of God'. A like uncertainty is occasioned by the name Mahalaleel gave his son Jared, 'one

⁹ Chaps. xxix. xxx.

⁰ Gen. xxxv. 18.

¹ 1 Sam. iv. 21, 22.

that rules, or commands'; for this means also 'one that declines, or descends'. The name of Enoch, his son, means 'dedicated', or 'well disciplined'; and the short account of his conduct, and translation, proves the justice of the appellation; and serves to shew that the public worship of God was at this time better understood, and practised. Enoch, by the name he gave his son Methuselah, 'he sent forth death', appears to have foreseen the mighty ruin that awaited a degenerated world: while the latter, in calling his son Lamech, 'one stricken', or 'made destitute', seems to have acted under a still stronger apprehension. He, however, ventured to speak peace to himself when there was no peace, by calling his son, Noah, 'rest', or 'consolation', saying, 'this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed'².

At the time when the Church had enlarged its limits by the increased population of mankind, a great defection took place. 'The sons of God', the worshippers at his altar, intermixed with the wicked seed, 'the daughters of men'³: and all flesh 'corrupted his way upon the earth'⁴.

After God's spirit had strove in vain with man for one hundred and twenty years, by Noah, his ambassador⁵, 'a preacher of righteousness'⁶, and the Church was almost lost in the general profligacy, he brought a 'flood upon the world of the

² Gen. v. 29.³ Gen. vi. 2, 4.⁴ Gen. vi. 12.⁵ 2 Cor. v. 20.⁶ 2 Pet. ii. 5.

ungodly⁷; but preserved a remnant of his people from the overwhelming destruction. Noah, 'warned of God', and apprised of this visitation, 'of things not seen as yet', moved with a holy 'fear', and firm in faith, 'prepared an ark to the saving of his house'⁸.

The Postdiluvian Church, and Service.

A.M. 1657. B.C. 2347.

The mystical body of Christ, the Church militant on earth, now reduced to a single family, ('few, that is, eight souls' only, taking refuge in the ark of safety,) was miraculously preserved from water; and by water; 'the like figure whereunto, even baptism, doth now save us'⁹. And after this signal deliverance, Noah, the prophet, and the priest, recommenced the solemn, and for some time before generally neglected, office of public worship, by 'building an altar unto the Lord'¹⁰. This is the first time such an act is mentioned, though probably it took place in the case of Cain and Abel. On the altar thus erected, Noah 'offered burnt-offerings'; a sacrifice 'of every clean beast, and of every clean fowl': and this being done, doubtless also in 'faith', and according to the divine will revealed, was graciously accepted. The Lord 'smelled a sweet savour', and resolved that he would 'not again curse the ground any more for man's sake'; nor 'again smite any more every

⁷ 2 Pet. ii. 5. ⁸ Heb. xi. 7. ⁹ 1 Pet. iii. 20, 21. ¹⁰ Gen. viii. 20.

thing living': promising that 'seed time and harvest' should not cease, 'while the earth remaineth'¹. New and enlarged promises were now vouchsafed by a covenant formally established with Noah and his seed, and confirmed by the 'bow in the cloud', the 'token of the covenant between God and the earth'².

The Jewish Doctors suppose that at this time a system of laws was given, now generally termed the seven precepts of Noah. These were, to constitute upright judges; not to commit adultery; or incest; or murder; or theft; not to blaspheme; nor to eat any thing living. However this be, two things are clearly observable in the covenant made with Noah. First, a permission to eat flesh; 'every moving thing' to be 'meat', 'even as the green herb'³: And secondly, a prohibition from eating 'flesh with the life thereof, which is the blood thereof'⁴. This, perhaps, has a typical reference to the sacred blood then-after to be shed for the remission of sins.

From this offering of Noah, the conspicuous acceptance of it, and the benefits that followed, it must be concluded that the practice of public worship became again, and was for a time, universal. Shem, his second son, from whatever cause, succeeded him in the patriarchal government; for God is called by Noah, emphatically, 'the Lord God of Shem'⁵.

¹ Gen. viii. 20, 22.

² Gen. ix. 13.

³ Gen. ix. 1, 3.

⁴ Gen. ix. 4.

⁵ Gen. ix. 26.

Shem signifies a 'name', or 'renown'. From this, and the appellations given to his successors, the same conclusions have been drawn, relating to the state of the Church. In the days of his son, Arphaxad, 'one who heals', or 'spreads abroad the light', the divine revelation perhaps became more clear: while in the time of Salah, 'mission', or 'sending', the light of truth might be more widely spread abroad'. In the days of Peleg, 'division', did the great event take place now to be noticed; 'in his days was the earth divided'⁶.

The progress of civilization soon occasioned leisure, and luxury: and Nimrod, proverbially called 'the mighty hunter before the Lord', erected him a 'kingdom', and 'began to be a mighty one in the earth'⁷. After no long period, the 'imagination of man's heart' proving itself, as the Omniscient had repeatedly pronounced, 'only evil continually'⁸, the profane part of the world, the children of men, became, like their predecessors before the flood, 'giants' in profligacy and wickedness. And now, either in defiance of the sovereign authority of God, or of his vengeance, they said, 'Let us make us a Name', or a God, (for the same word signifies the one, and the other,) that we may not 'be scattered abroad upon the face of the whole earth'. They, therefore, began to build 'a city, and a tower, whose top might reach to heaven'; in doing which they appear to have disclaimed their allegiance to the God of their fathers; and to have

⁶ Gen. xix. 25.

⁷ Gen. x. 8, 9.

⁸ Gen. vi. 5. viii. 21.

acted, as though under the expectation that now, 'nothing should be restrained from them which they imagined to do'. God, jealous of his honor, and for his name's sake, defeated the vain attempt. He 'confounded the language' of the sinners: and thus, compelled to leave off building their city, the thing which they feared came upon them; the people, heretofore 'of one language, and of one speech', were 'scattered abroad upon the face of all the earth'⁹.

At this time there was again a falling off in the Church; for even the descendants of Shem became idolaters. 'Terah, the father of Abraham and the father of Nachor, served other gods'⁰. But he who was to be 'the father of the faithful' in all succeeding generations, was 'called' from darkness to light. Through him did God renew his covenant of mercy with mankind; ever declaring himself to be the God of his family, 'the God of Abraham, the God of Isaac, and the God of Jacob'¹.

The Church in Canaan, under Abraham, Isaac, and Jacob, 215 years. A.M. 2083. B.C. 1921.

In the conduct of Abraham, the ostensible head of the Church, is found a steady adherence to the practice of a formal, ceremonial, public worship. When called out of his own country from his kindred, and his 'father's house', he was probably di-

⁹ Gen. xi. 1—9.

⁰ Josh. xxiv. 2.

¹ Ex. iii. 6.

rected whither to go by the Schechinah, or visible exhibition of the divine glory. 'Get thee out of thy country', said the Lord, 'unto a land that I will shew thee'². As he journeyed and came to the plain, the oak, or oak grove of Moreh, there the Lord vouchsafed, in some particular manner, to 'appear' to him; and to promise to him, and to his seed, the full possession of the country. In consequence of this 'there builded he an altar unto the Lord who appeared unto him'³.

When he removed from thence to a mountain on the east of Bethel, at that time called Luz, he there built another altar, and 'called upon (or, as in the Chaldee, prayed) in the name of the Lord'⁴. On this mountain he probably planted a grove, as he afterwards did at Beersheba; since the common places of worship, for many ages, were shaded with trees; till the abuse of the custom by the heathen induced an express prohibition against its being practised by the people of God⁵.

This place seems henceforward to have been solemnly devoted to the public worship of God; for on Abram's return from Egypt, with 'his wife, and all that he had', when he came to it—to 'the place of the altar which he had made there at the first'—he there again worshipped, or 'called on the name of the Lord'⁶.

After the separation of Lot from him, the Lord repeated his promise to Abram of giving him all

² Gen. xii. 1.³ Gen. xii. 6, 7.⁴ Gen. xii. 8. And see Acts ix. 14, 21. Rom. x. 13, 14. 1 Cor. 1, 2.⁵ Deut. xvi. 21.⁶ Gen. xiii. 1, 4.

the land which he saw round about, and of making his 'seed as the dust of the earth'; desiring him to 'walk through the land in the length, and in the breadth of it': whereupon he removed his tent, and came and dwelt in the plain of Mamre'. He there also 'built an altar unto the Lord'⁷. This was in the neighbourhood of Salem, the seat of Melchizedek; to whom, after the termination of a successful warfare, he gave 'tithes', in gratitude to God⁸.

The practice of erecting an altar, or consecrating a house, for the worship of God, in every place where he sojourned, Abram seems uniformly to have maintained. And in the record, concise as it is, of all that he did, and of his frequent removals from place to place, the notice of this provision for the public service, is never omitted.

It was soon after the interview with Melchizedek, that 'the word of the Lord came unto him in a vision'. The second person of the Trinity appeared to him, and announced himself as 'the Lord that brought him out of Chaldea', and entered into a covenant with him and his seed; directing him to offer a sacrifice, such as he pointed out; and which was accepted, as a sign of the truth of God's promises, by the appearance of 'a smoking furnace and a burning lamp', that passed through the divided 'pieces' of the offering. God also revealed to him that 'his seed should be a stranger in a land not theirs, and should serve

⁷ Gen. xiii, 14, 18.

⁸ Gen. xiv. 14 – 20.

them, and be afflicted by them, (altogether) four hundred years': that he would judge that nation; and 'afterward they should come out with great substance'; and 'in the fourth generation' should return to that place again: concluding with an assurance that he himself should 'go to his fathers in peace, and be buried in a good old age'⁹.

A still more important communication was afterwards vouchsafed when Abram was ninety-nine years old. The Lord appeared to him, and talked with him; now expressly declaring himself as 'the Almighty God'; giving the patriarch a new name—Abraham, 'the father of many nations' that should be; and renewing, and establishing, the covenant made between them⁰. God now more particularly promised to give to him and his seed, the land of Canaan, wherein he was then 'a stranger', 'for an everlasting possession': and at this time instituted the rite of circumcision, as his 'covenant' with man—the sacrament of admission thenceforward into the Church: to be observed throughout their generations 'for an everlasting covenant', on pain of being 'cut off from his people'. Abraham, now near an 'hundred years old', caused Ishmael, his son, being thirteen years old, with himself and all his house, to be circumcised, 'as God had said unto him'¹.

This rite appears not to have been practised regularly during the latter part of the sojourning in the wilderness; and, therefore, on the arrival of the Israelites in Canaan, Joshua was expressly com-

⁹ Gen. xv. 1—17. ⁰ Gen. xvii. 1—8. ¹ Gen. xvii. 9—27.

manded by the Lord to have the ceremony performed; and which was done, before they kept the Passover, in the plains of Jericho². It was for the delay, or neglect of it, also, that the Lord met Moses in 'the way', as he was going to fulfil his mission to Pharaoh, and 'sought to kill him'; when Zipporah, the wife of Moses, performing the rite, God's anger was appeased, and 'he let him go'³.

Abraham being now settled at Beersheba, 'the well of the oath', a place so named by him from a covenant entered into with Abimelech respecting a disputed well, was no longer satisfied with a temporary altar, but 'planted a grove': and thus separated a retired spot where the public service might be properly performed. He worshipped 'the Lord, the everlasting God': a title now for the first time used, doubtless in consequence of a revelation made to him. In this neighbourhood,—'in the Philistines land',—he sojourned many days: perhaps twenty or thirty years⁴. And to the place thus consecrated were the people accustomed, probably, to go up, in order to 'enquire of the Lord'. Thus did Rebecca, soon afterwards, on the unusual struggle of the children within her; and to such an application was the divine answer immediately vouchsafed⁵.

After the gift of a son in his old age, to whom 'and his seed were the promises made'⁶, Abraham's faith was tried by his being desired to offer

² Josh. v. 2—10.

³ Ex. iv. 24, 26.

⁴ Gen. xxi. 22—34.

⁵ Gen. xxv. 22, 23.

⁶ Gal. iii. 16.

him up to God. But the patriarch hesitated not to obey. And in consequence of his signal obedience, the promises before given, were repeated by the angel Jehovah, with an oath, and a still more particular declaration. 'By myself have I sworn, saith the Lord, for because thou hast done this thing'—'because thou hast obeyed my voice', 'in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gate of his enemies'⁷. His unshaken trust in God 'was imputed unto him for righteousness'; but 'faith wrought with his works, and by works',—by this exemplary work,—was his 'faith made perfect'⁸.

Next to the dedicating a place of worship, wherein the congregation might assemble, was the construction of a burying-place. Abraham bought a cave, in the field of Machpelah, before Mamre, in Hebron, in the land of Canaan, for a possession of a burying-place, at the price of four hundred shekels of silver; and this was 'made sure' unto him, publicly, in the audience of all the people⁹. In this place he buried Sarah, his wife; and was afterwards buried himself by his sons Isaac and Ishmael; as were also Isaac, and Rebecca, his wife. Here, too, Jacob buried Leah, and was himself also laid; being brought out of Egypt, by Joseph, according to his desire before expressed, and in pursuance of an oath he had made Joseph to

⁷ Gen. xxii. 15, 18. ⁸ Jas. ii. 21, 23. ⁹ Gen. xxiii. 3—20.

swear, that he, too, might 'lie with his fathers' in 'their burying-place'⁰. Joseph, also, previous to his death, in full confidence that God would remove the children of Israel into the land which he had promised, 'took an oath' of them that they would carry his bones thither. In consequence of this he was 'embalmed', and put 'in a coffin in Egypt'¹: and when the Israelites left that country, the place of their bondage, in order to take possession of the promised inheritance, Moses carried 'the bones of Joseph with him'². The sepulture is noticed in the book of Joshua³, and afterwards referred to by the first Christian martyr, St. Stephen; who mentions the patriarchs being all 'carried over into Sychem, and laid' in this same 'sepulchre'⁴.

About this time a remarkable transaction occurred, the selling and the transfer of the birth-right, by Esau to Jacob—the elder to the younger. To the right of primogeniture many privileges were attached of a temporal nature. The eldest son was entitled to a double portion of the inheritance⁵; he was called 'the excellency of dignity and of power'⁶; and he succeeded in the government, whether of the patriarchal family, or of a kingdom⁷. But he also, probably, in the early ages, filled the priestly office in the patriarchal household; as it

⁰ Gen. xxiii. 19. xxv. 9. 10. xlvii. 29—31. xlix. 30—32. l. 5, 13.

¹ Gen. l. 24—26.

² Ex. xiii. 19.

³ Josh. xxiv. 32.

⁴ Acts vii. 15, 16.

⁵ Deut. xxi. 17.

⁶ Gen. xlix. 3.

⁷ 2 Chron. xxi. 3.

was commanded that 'the first-born of the sons' should be offered without delay to the Lord⁷. And for these, so consecrated, did the Lord afterwards direct the separation and substitution of the Levites, whom he then took more decidedly as his own, for 'the service of the tabernacle of the congregation'⁸.

A consideration of the characters of Esau and Jacob authorizes the supposition, that the first was more likely to have been indifferent to the value of a spiritual, than of a worldly possession: the temporal advantages of the birth-right, he would hardly sell 'for one morsel of meat'⁹. While the spiritual privileges, of which he was so regardless, the other might well desire to purchase at so easy a sacrifice. And it may reasonably be concluded, that it was for this cause Esau is termed by the Apostle St. Paul—one duly appreciating the importance of the priestly office, a 'profane person'¹⁰. Jacob, as it will appear, did afterwards offer up sacrifices, and officiate as a priest. This he might do, indeed, in consequence of the entire separation of his family from that of his elder brother: but it might also be the consequence of his having supplanted him in the priestly office; as the like circumstance took place, probably, in the case of Cain and Abel. Esau's views and character are further exemplified in the conduct of his descendants, the Edomites. The whole nation became idolaters, and totally estranged, both as to sacred, and com-

⁷Ex. xxii. 29. ⁸Num. viii. 15. ⁹Heb. xii. 16. ¹⁰Heb. xii. 16.

mon intercourse, from their brethren—the Israelites; to whom they ever afterwards shewed the most bitter enmity; refusing peremptorily to let them pass through their country, and menacing them with the sword, when the request was made by Moses, and, on the first refusal, earnestly repeated¹.

Of the public service of the Church under Isaac little is recorded. Sufficient, however, appears to prove that there was no falling off in his practice: and that he was ready, also, like faithful Abraham, to fulfil the expectation of the Most High, and to ‘command his children, and his household after him’, in keeping ‘the way of the Lord’². He was, in consequence, honoured with the usual marks of divine favour: ‘the Lord appeared unto him’, and renewed the promises made to his fathers³. On his revisiting Beersheba, the well-known place of worship, ‘the Lord appeared unto him the same night’, and repeated his promises; assuring him that as he had been the ‘God of Abraham’, so would he be with him, and bless him, and multiply his seed. Wherefore he also ‘builded an altar there,’ and ‘called upon the name of the Lord, and pitched his tent there’⁴. On this spot, probably, he lived, and worshipped, between forty and fifty years. Of the private devotional habits of this patriarch an instance is likewise recorded. Isaac ‘went out to meditate at the even-tide’⁵; and this, being so congenial to his character, was no doubt a daily practice.

¹ Num. xx. 14–21.

³ Gen. xxvi. 2–5.

² Gen. xviii. 19. ³ Gen. xxiv. 63.

⁴ Gen. xxvi. 23–33, and see xxi. 33.

Under such favourable circumstances was Jacob, the head of the twelve tribes—of the chosen people, brought up. When seventy-seven years of age he was sent by his mother, Rebekah, to her brother Laban, at Haran, to avoid the fury of Esau; but under the pretence of his being likely to ‘take a wife of the daughters of Heth,’ as Esau had done; ‘which was a grief of mind unto Isaac and to Rebekah⁶!

In the progress of his journey to this country, which was near five hundred miles distant, with his ‘staff’ only for his possession, when he ‘passed over’ Jordan⁷, as he himself said, he came ‘to a certain place, by night, and slept there, when he had a particular revelation made to him. ‘He dreamed’ that he saw a ladder extending from earth to heaven, and ‘the angels of God ascending and descending on it’. And ‘the Lord stood above it’; and announcing himself as the God of his fathers, Abraham, and Isaac, renewed to him the promises he had given them⁸, of possession of the land around; with a further assurance that his ‘seed should be as the dust of the earth’, spreading west, east, north, and south. He also reiterated the promised mercy to mankind, that in his seed should all the families of the earth be blessed⁹, adding, moreover, that he would be with him in every place, that he would bring him ‘again to this land’, and not ‘leave’ him, until he had done that

⁶ Gen. xxvi. 34. xxvii. 42—46. xxviii. 1—5. ⁷ Gen. xxxii. 10.

⁸ Gen. xv. 18.

⁹ Gen. xxii. 18.

which he had spoken. Jacob, on his awaking out of his sleep, said, 'Surely the Lord is in this place and I knew it not: and he was afraid, and exclaimed, How dreadful is this place! This is none other but the house of God; this is the gate of heaven'! Then taking 'the stone that he had put for his pillows', he 'set it up for a pillar', or monument; and consecrated it, by pouring 'oil upon the top of it'⁰.

This ceremony he repeated on God's here again appearing to him, when he passed through on his return¹. He called the name of the place Bethel—'the house of God', in accordance with his first exclamation; and it became a place of considerable celebrity. The setting up a pillar in this manner was subsequently perverted to purposes of idolatry, as the making a grove had been; and seems, therefore, at a later period expressly forbidden by Moses to the children of Israel².

Here Jacob also vowed a vow, as Abraham had done before him³. 'If God (says he) will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God'! He then made a solemn dedication of the place, saying, 'this stone shall be God's house': with a formal appropriation of tithes; 'Of all that thou shalt give me I will surely give the tenth unto thee'⁴. In thus acting

⁰ Gen. xxviii. 11—18.

² Lev. xxvi. 1.

⁴ Gen. xxviii. 20—22.

¹ Gen. xxxv. 14.

³ Gen. xiv. 22.

Jacob had, no doubt, in view what his predecessor Abraham had done, on God's having, in his case, actually performed, what he here promises only to Jacob ; 'He also gave him tithes of all'⁵.

This place, thus early dedicated to the worship of the true God, was at a future period polluted by Jereboam ; he setting up one of the golden calves in Bethel, as he did the other in Dan⁶. It was therefore called by the prophet Hosea, Beth-aven, 'the house of vanity, or iniquity'⁷.

The Church flourished greatly under the patriarchal government of Jacob, as may be concluded from the prosperity of his own household. God's blessing attended him in the rapid increase of his family, and his flocks, by a miraculous interposition⁸. His piety was also acknowledged by the angel Jehovah appearing to him in a dream, and vouchsafing thus to declare himself. 'I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me' ; and who now directed him to leave the country, and return to the land of his kindred⁹. God appeared likewise to Laban in a dream ; desiring him not to interfere, to 'speak not to Jacob either good or bad'¹⁰ ; and Jacob gratefully acknowledged the protection of 'the God of his fathers,—the God of Abraham, and the fear of Isaac'¹. In testimony of a covenant between him and Laban on their separa-

⁵ Gen. xiv. 20.

⁷ Hos. iv. 15. x. 5.

⁹ Gen. xxxi. 13.

¹ Gen. xxxi. 42.

⁶ 1 Kings xii. 28, 29.

⁸ Gen. xxx. 27—43. xxxi. 5—10.

¹⁰ Gen. xxxi. 24, 29.

tion, Jacob offered sacrifices upon the mount, and they parted².

On his way to Canaan, and as he approached the river Jordan, 'the angels of God met him'; and he said, 'this is God's host', and called the place Mahanaim, 'the two hosts or armies³.' Then sending forwards his household, he was 'left alone'; for the purpose probably of communicating with God by fervent prayer⁴: when, an angel appearing as 'a man', 'wrestled with him', and not being able to 'prevail against him', blessed him, and gave him the name of Israel—'a prince with God'. And he called the name of the place Peniel, for (said he) 'I have seen God, face to face, and my life is preserved'⁵. The person who thus appeared to him is supposed by most of the ancient fathers to have been God the Son—the angel of the covenant; but others think that it was one of God's host, mentioned just before; and this opinion receives strength from a subsequent passage⁶, when it would seem the Almighty God ratified this change of his name from Jacob to Israel, as before only declared by the angel. When Jacob reached the land of Schechem, the place where Abraham had built an altar unto the Lord⁷, he bought a piece of ground where he had pitched his tent, and erected another altar, and called it El-elohe Israel; thus dedicating it, under his own newly given name, and in conse-

² Gen. xxxi. 54, 55.

³ Gen. xxxii. 1, 2.

⁴ See Hos. xii. 4.

⁵ Gen. xxxii. 24—30.

⁶ Gen. xxxv. 10.

⁷ Gen. xii. 7.

quence of the recent transactions, to 'God, the God of Israel'⁸!

About seven years after this, on account, it may be, of the danger to which the patriarch felt himself exposed from the violence, and breach of faith, of his sons towards the Schechemites, God made a more open communication to him, and desired him to 'go up to Bethel, and dwell there': and to 'make there an altar unto God that appeared unto him when he fled from Esau'⁹: now claiming the performance of the vow he had made in that place⁰, which, it is probable, he had delayed to do, waiting for the divine direction. Before his entry into the land of his fathers, and the enjoyment of the promised blessing, he made preparation for a solemn service he was about to perform. And as his servants had been brought out of an idolatrous land, Jacob commanded them to 'put away' any 'strange gods that were among them'; and that before appearing at Bethel they should purify themselves. The Lord vouchsafed them his continual presence on their way; and as 'the terror of God was upon the cities', they travelled unmolested, and arrived safely at Bethel. Here Jacob accordingly 'built an altar'; and now more emphatically named the place 'El-Bethel', (the God of Bethel,) as he had before declared, this shall be God's house: and here God renewed, and amplified, the promises given to his fathers, announcing himself under the same name, 'God Almighty'¹. Jacob therefore set up a pillar,

⁸ Gen. xxxiii. 18—20.

⁰ Gen. xxviii. 20—22.

⁹ Gen. xxxv. 1.

¹ Gen. xxxv. 1—11.

or it may be an altar²; or he restored the one before erected, and again consecrated it with oil, and probably renewed his vow of giving the tenth unto God³.

It is said 'God went up from him in the place where he talked with him'⁴. This evidently implies, that the Schechinah—the brightness of glory, afterwards frequently called 'the glory of the Lord', rested upon the place during this conference. And this seems to have happened also, formerly, in the case of Abraham⁵. As Israel at a future time was going down to visit his son in Egypt, and passed through Beersheba, in his way, he 'offered sacrifices unto the God of his father Isaac'; and God appeared to him 'in the visions of the night', and encouraged him to proceed; giving an assurance that he would 'make of him a great nation'; that he would 'go down' with him, and bring him 'up again'; and that his son Joseph should perform the last offices for him—should 'put his hand upon his eyes'⁶.

God's mercy towards the Church, up to this period, had been shewn in many remarkable deliverances of his people from their enemies; 'when they were yet but a few of them, and they strangers in the land': going 'from one nation to another, from one kingdom to another people': for 'he suffered no man to do them wrong', and had 'reproved even kings for their sakes'. 'Touch not

² See Is. xix. 19.

³ Gen. xxxv. 14, 15.

⁴ Gen. xxxv. 13.

⁵ Gen. xvii. 22.

⁶ Gen. xlv. 1—4.

mine anointed, (said he) and do my prophets no harm⁷.

After God's second awful visitation—the overthrow of the cities of the plain, a branch of the Church was preserved in the family of Lot. But the most remarkable deliverance was effected by the release from Egyptian bondage, (the grand pledge and type of the future redemption by the promised Saviour,) when the Church was removed from the region of idolatry, with a glorious triumph over Pharaoh and his host, effected 'by the mighty hand and stretched out arm of God'!

The Church in Egypt, 215 years.

A. M. 2298. B. C. 1706.

From all that is recorded of the conduct of the patriarchs, Abraham, Isaac, and Jacob, and the several examples set by them in their consecration of altars to the worship of the Lord, and this wherever they sojourned, it must be supposed that their immediate descendants were no less mindful of the honour of their God, and attentive to what was now well understood to be his will.

Although there are no records of the formal economy of the Church during the residence of the Israelites in Egypt, the most satisfactory proofs are afforded of God's care of them throughout a state of great trial and difficulty. It is clear that

⁷ Ps. cv. 12—15.

the chosen people were kept separated from the inhabitants, for 'to eat bread with the Hebrews' was 'an abomination to the Egyptians'. And the land of Goshen, in which they were placed, was preserved from the plagues that afflicted and desolated the persecuting nation.

In the history and conduct of Joseph may be traced unequivocal marks of the same piety that abounded in his forefathers, and of the divine favour towards him. It was evident that 'the Lord was with him', and 'made all that he did to prosper'⁸. When reduced to the state of a bond-servant, he walked uprightly in his integrity, careful not to 'do wickedness, and sin against God': and when still more humbled, and cast into prison, and his 'feet hurt in the stocks', he had favour in the sight of his keeper, who committed the other prisoners to his hand. With a prospect of deliverance, and a rise to honour from an exercise of the power of divination, he gave all the glory to God⁹: and being elevated to the highest post next to the throne, and invested with such authority that without him could 'no man lift up his hand or foot in all the land of Egypt'⁰, like David, 'he fed them with a faithful, and true heart, and ruled them prudently with all his power'¹. To the same piety may be referred his fear of acting unjustly toward his brethren, notwithstanding their unnatural treatment of him²: his attributing all that

⁸ Gen. xxxix. 2, 3—5.

⁹ Gen. xli. 16, 25, &c.

⁰ Gen. xli. 44.

¹ Ps. lxxviii. 73.

² Gen. xlii. 18. xliv. 17.

had taken place, and of which he had been the distinguished instrument, to God's good pleasure³: and, particularly, his solicitude for the maintenance of a national worship, by his preservation of 'the land of the priests', and procuring an assignment of support to them from the king⁴.

From all this it may well be concluded, that as far as circumstances would permit, the observance of the public ordinances of religion was not an object indifferent to Joseph, now the ostensible head of the Church, even while he was living among a people who held a mere common intercourse with the Israelites, and their very occupation as 'shepherds', to be an abomination⁵. God, therefore, made 'a division', and 'a difference,' between the Israelites and the Egyptians, and 'severed the land of Goshen, in which his people dwelt'⁶.

At a period when the Church had increased, and the people 'multiplied, and waxed exceeding mighty', 'there arose a new king which knew not Joseph'; and the Egyptians began to deal subtilly with them, and afflict them. 'But the more they afflicted them the more they multiplied, and grew'. Wherefore the Egyptians made them 'to serve with rigor, and made their lives bitter with hard bondage'; and at length the king commanded all their male children to be destroyed⁷. God, however, 'heard their groaning, and remembered his covenant⁸, and after they had suffered affliction for

³ Gen. i. 19, 20.

⁴ Gen. xlvii. 22 — 26.

⁵ Gen. xliii. 32. xlvi. 34.

⁶ Ex. viii. 22. xi. 7.

⁷ Ex. i. 7 — 19.

⁸ Ex. ii. 24.

above one hundred and forty years, the angel Jehovah⁹ appeared to Moses, who had been miraculously preserved, in order to his becoming the head of the Church, or congregation, henceforward more decidedly to be distinguished as the people of God. From the bush, illuminated with the glories of the Schechinah, making the place too holy to be approached, the Lord renewed the assurance that he was 'the God of Abraham, the God of Isaac, and the God of Jacob'. Then emphatically announcing himself as the Being—the 'I AM,' he invested the chosen prophet with a commission to 'gather the elders of Israel together', and with them to wait upon the King of Egypt, and demand the liberty of going three days journey into the wilderness—the distance of Mount Sinai, that they might 'sacrifice to the Lord'⁰. On this occasion, the Lord miraculously turned Moses's rod into a serpent, and made his hand leprous, as signs—the first and the latter', to the people, of his appointment; giving him power himself to perform another miracle—to turn the water of the river into blood, in case they should still be faithless. God, also, in deference to his humility, joined with him 'Aaron, the Levite', his 'brother', as his 'spokesman'¹.

When Moses and Aaron went in to the presence of Pharaoh, they announced their commission, as being under the divine authority—'Thus saith the Lord God of Israel'—'the God of the Hebrews',

⁹ Is. lxiii. 9.

⁰ Ex. iii. 2—18.

¹ Ex. iv. 1—17.

‘Israel is my son, even my first-born’; ‘Let my son go, that he may serve me; and if thou refuse, I will slay thy son, even thy first-born’²; ‘Let my people go that they may hold a feast unto me in the wilderness’³. The Lord had before declared that he would release them from their bondage, ‘with a stretched out arm, and with great judgments’; that they should be to him for a people, and he would be to them a God; and that he would bring them into the promised land their ‘heritage’⁴.

During the display of the ‘signs and wonders’ that followed, the land of Goshen—the seat of the Church, thus consecrated to God, was, as ‘a sign’ to the Egyptians⁵, preserved from the visitation of the flies, the murrain, the hail, the darkness, and the destruction of the first-born⁶.

It has been concluded from the character of Joseph, that the true worship of God could not but have been maintained among the Israelites during their residence in Egypt: and it is not improbable that the strange and miraculous events that were now taking place, had brought many of the Egyptians to a knowledge of the true God. When notice was mercifully given of the ‘grievous hail’ that was about to desolate the land, and to destroy every man and beast that should ‘be found in the field’, it is said—‘he that feared the Lord among the servants of Pharaoh made his servants,

² Ex. iv. 22, 23.

³ Ex. v. 1.

⁴ Ex. vi. 1—8.

⁵ Ex. viii. 22, 23. xi. 7.

⁶ Ex. viii. 22—24. ix. 6, 26. x. 23. xii. 23, 29, 30.

and his cattle, flee into the houses': while 'he that regarded not the word of the Lord, left his servants and his cattle in the field'⁷.

The plagues with which the land of Egypt was afflicted were calculated not only to convince the Egyptians that the author of them was indeed a God of gods, but to destroy any disposition to idolatry in the Church. This will appear upon an examination of them. In the first plague the superiority of the God of Israel over all the gods of Egypt was shewn by the turning the waters of the Nile into blood: thus degrading that to which they paid divine honours, and regarded amongst the first objects of their worship. The second—the visitation by frogs, was also a degradation of the same divinity, and one of their sacred animals; of which they saw now such a disgusting abundance as to have an effect upon Pharaoh which the first plague had failed to produce. The third plague—that of the lice, was particularly offensive; as it utterly prevented that external purity on which the Egyptians placed so much reliance in their religious mysteries: and the magicians, who had been permitted by the divine wisdom to imitate the two former miracles, declared now to the king, 'this is the finger of God'⁸.

The fourth plague went a step farther. The fly, or the hornet, was worshipped under the title of Baal-zebub—the lord of the fly—'the god of Ekron'⁹; and this visitation—the 'swarms of flies'

⁷ Ex. ix. 18—21.

⁸ Ex. viii. 19.

⁹ 2 Kings i. 1.

in all the 'houses', and over all 'the ground', while the land of Goshen was free from them, must have afforded a tremendous and mortifying proof, that the God of Israel was indeed 'the Lord in the midst of the earth': and it produced from Pharaoh the consent—'go ye, sacrifice to your God in the land'⁰. This plague had converted some of their fancied gods into tormentors, the instruments of a superior hand. The succeeding one annihilated them! Their sacred bull, and heifer, the ram, and the goat, fell dead of a 'grievous murrain', at a 'set time appointed'¹; and the preservation of the cattle of the children of Israel, could not fail to convince the unprejudiced of each nation, for what purpose, and what alone, these animals were formed.

The sixth plague—'a boil breaking forth with blains, upon man, and beast', was produced by the sprinkling 'toward the heaven in the sight of Pharaoh', the ashes of the furnace, in which they had offered sacrifice, and which action was one of their own rites to obtain favour of their gods. This was humiliating in all its circumstances. Moses was now made the visible author of the punishment, and the magicians, hitherto maintaining their obstinacy, could no longer 'stand before Moses, because of the boils'². Pharaoh had hitherto himself hardened his heart against conviction. The Lord now, and for the first time, 'hardened the heart of Pharaoh', and threatened him with 'all his plagues'! 'and in very deed (said the

⁰ Ex. viii. 20—25.¹ Ex. ix. 3—6.² Ex. ix. 8—11.

Lord) for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth'³. Thus became he a 'vessel of wrath, fitted to destruction'⁴.

The seventh plague—'a very grievous hail', such as had not 'been in Egypt since the foundation thereof'—'thunder and hail', and 'fire mingled with the hail', running 'along upon the ground', 'smote throughout all the land all that was in the field, both man and beast'; and 'every herb'; and 'brake every tree of the field'; but 'in the land of Goshen was there no hail'! This dreadful phenomenon, uncommon at any time, and at this season more particularly so, proved that there was not one amongst their mighty host of divinities that could protect them. It caused, therefore, Pharaoh to confess, that he had 'sinned': that 'the Lord' was 'righteous'; and that 'he and his people were wicked'⁵.

But his penitence and humility were of short continuance: and another plague was brought on the land, that the people of God might 'tell in the ears' of their sons, and of their sons sons, 'what things God had wrought in Egypt'⁶. A mighty swarm of 'locusts' was brought into their coasts, which 'covered the face of the earth': and which ate the residue of all that had before escaped, and filled their houses—such as neither they, nor their fathers had seen, 'since the day that they were

³ Ex. ix. 14—16

⁴ Rom. ix. 22.

⁵ Ex. ix. 18—27

⁶ Ex. x. 2.

upon the earth'! They now saw that the gods they worshipped, instead of being merely unable to assist them, were made subservient, at the will of a mightier power, to their destruction! The 'east-wind', which they adored, 'brought the locusts'! the Red Sea, which they considered a preservation from such an invader, now lost its power! but when, on Pharaoh's returning penitence, the Lord was entreated for him, a 'strong west wind' from the Lord 'took away the locusts, and cast them into the Red Sea'; so that 'there remained not one locust in all the coasts of Egypt'! This plague was greatly afflicting! the locusts had eaten every thing 'which the hail had left, and there remained not any green thing throughout all the land'. The humbled Pharaoh 'called for Moses and Aaron, in haste', and confessed—'I have sinned against the Lord your God, and against you'⁷. But the Lord had 'hardened Pharaoh's heart', and he was become reprobate! He persevered in his rebellion, and disobedience; till, by the first threatened great stroke of vengeance⁸, 'all the first-born in the land of Egypt' were destroyed; from that of 'Pharaoh on his throne', to that of 'the captive in the dungeon'⁹.

This final visitation was thus announced. 'Yet will I (said the Lord) bring one plague more upon Pharaoh, and upon Egypt, and afterward he will let you go hence'. In the mean while the Lord had directed the people of Israel, saying, 'Let

⁷ Ex. x. 12 – 19.⁸ Ex. iv. 23.⁹ Ex. xii. 29, 30.

every man borrow of his neighbour' 'jewels of silver, and jewels of gold, and raiment', and 'the Lord gave the people favour in the sight of the Egyptians', and they lent unto them what they required⁰: so that under a particular direction from God, they were thus made to 'spoil the Egyptians'. A facility was now given to this by the character Moses had obtained: for 'the man, Moses, was very great in the sight of Pharaoh's servants, and in the sight of the people'¹.

This—the greatest of all the 'plagues' that God had denounced, was ushered in with extraordinary solemnity. A thick darkness—'even darkness that might be felt', had obscured 'the land of Egypt three days'; during which 'they saw not one another, neither rose any from his place': at the same time 'all the children of Israel had light in their dwellings'².

It was while the awful silence prevailed, and the foreboding apprehension of the still heavier visitation, that the people of God were directed to prepare a sacrifice, and to sprinkle the blood on their houses. On the sight of this—the type of the Christian passover—the avenging God had promised to 'pass over' their dwelling, when he 'executed judgment' on 'the first-born of Egypt, both man and beast,' and on 'all the gods of Egypt'³. At midnight the Lord overwhelmed the land with the threatened desolation! The king

⁰ Ex. xi. 2, 3. xii. 35, 36.

¹ Ex. xi. 3.

² Ex. x. 21—23.

³ Ex. xii. 1—13.

‘rose up in the night, he, and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house in which there was not one dead’! Humbled, and terrified, Pharaoh now consented to let the children of Israel go ‘to serve the Lord’. And all the people—the Egyptians—were urgent upon them’, and supplied them with riches: the Lord giving them favor in their sight,’ so that they ‘spoiled the Egyptians⁴’ and they went ‘out with great substance’, as it had been promised to Abraham⁵.

Thus was the Church brought out of Egypt, ‘the house of bondage’⁶, after it had sojourned there 430 years, from the call of Abram from Charan; —‘all the hosts of the Lord’, 600,000 armed men, ‘besides children, and a mixed multitude’. This was the beginning of the promised increase of the Church, which arose from 70 persons, in about 200 years⁷. In commemoration of this great deliverance the feast of the Passover was instituted, and comanded to be observed ‘by an ordinance for ever’⁸: and the Lord chose for himself all the first born pertaining to the children of Israel, preserved from this destructive visitation, both man and beast; the beast to be sacrificed, but the first-born of the people to be redeemed⁹.

From what has been shewn thus far, it fully appears that there was a formal—ceremonial worship instituted immediately after the fall, even

⁴ Ex. xii. 30—36.

⁵ Gen. xv. 14.

⁶ Ex. xx. 2.

⁷ Ex. xii. 38—41.

⁸ Ex. xii. 3—14.

⁹ Ex. xiii. 15.

if such did not prevail in the time of man's innocence: that this was maintained in the Church—the line of Seth, till the destruction of the world by an overwhelming flood of waters: that such worship was renewed with the renewal of the earth; its nature being more clearly developed as the sacred records become more circumstantial: and that it was continued throughout the patriarchal age, under the positive sanction of God, evidenced by visible signs of his approbation, and acceptance. At no time therefore, whatever, was the Church without 'an altar', and a 'sacrifice'⁰; and persons appointed to perform the priestly functions.

But—as it remains to be shewn—the sacred economy was more decidedly established at the period when God openly, and specifically, directed the constitution of a Hierarchy; the erection of a Sanctuary; and the institution of a public Service; all 'according to a pattern'¹ furnished by himself. And this economy, as will be seen, was guarded against innovation, pollution, and change, by the most awful denunciations of the divine wrath; and every infringement of it was punished by an unsparing infliction of the threatened vengeance!

⁰ See Is. lvi. 5—7.

¹ Ex. xxv. 9. and Heb. viii. 5.

CHAPTER III.

THE CHURCH IN THE WILDERNESS UNDER THE THEOCRACY.

THE EXODUS FROM EGYPT AND DESTRUCTION OF THE EGYPTIANS
—THE ARRIVAL IN THE WILDERNESS—THE DELIVERY OF THE
LAW—OFFERINGS FOR THE TABERNACLE—DESCRIPTION OF THE
TABERNACLE—SEPARATION OF THE TRIBE OF LEVI FOR THE
SERVICE OF THE SANCTUARY.

*The Exodus from Egypt, and Destruction of the
Egyptians. A. M. 2513. B. C. 1491.*

ON the children of Israel beginning their journey, the Schechinah went visibly before them: 'by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light'¹. The promise, too, that the Lord would be with them, and 'fight for' them, was very quickly realized by the destruction of their pursuers in the Red Sea. The Angel Jehovah, and the pillar of the cloud, which had hitherto gone before them, removed thence, and came between the two camps²; and the Egyptians following the Israelites into 'the midst of the sea', the Lord shewed

¹ Ex. xiii. 21.

² Ex. xiv. 19, 20

his angry countenance, and so 'troubled the host of the Egyptians' by this manifest interference, that they exclaimed, 'Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians'³!

But the time was now come that God was to get him 'honour upon Pharaoh, and upon all his host': and on the appointed signal, directed to be given by Moses, the waters 'covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them'! and 'the people feared the Lord, and believed the Lord, and his servant Moses'⁴. On this memorable occasion Moses composed the first song of thanksgiving that is recorded in the sacred writings; which the children of Israel sang with him 'unto the Lord'. And 'Miriam the prophetess', Aaron's sister, 'and all the women, with timbrels and dances', sang, and answered each other, in chorus⁵.

The Lord did not, on their deliverance from their enemies, thus destroyed before their face, propose to bring them immediately to the promised land, which lay 'throughout the way of the land of the Philistines'. For this God himself gave a reason: 'lest (said he) peradventure the people repent when they see war, and they return to Egypt'⁶. This, their enervated disposition, indeed, soon evinced itself; and the first symptom

³ Ex. xiv. 25.

⁴ Ex. xv. 1—21.

⁵ Ex. xiv. 17, 28—31.

⁶ Ex. xiii. 17.

of rebellion was shewn in their exclamation at the sight of their pursuers—‘it had been better for us to serve the Egyptians, than die in the wilderness’⁷.

The arrival in the Wilderness.

During their journeying the Schechinah,—the cloud, or glory of the Lord, and the pillar of fire by night, continued to head them⁸: and at this time the Church became a more decidedly separated body from the world; a holy and special people, chosen by God, ‘above all people on the face of the earth’⁹.

The records of the Church, during this period of forty years, when the platform was laid for its future establishment in the promised land, are particular and comprehensive, interesting in the extreme, and highly important to it in every future stage of its existence. The rules laid down for its government, the display the history affords of the nature and character of God, and the shadows and prefigurations of the mode of salvation afterwards to be completed by the angel of the covenant—the covenant of mercy between God and man, repeatedly announced and referred to, are no less applicable to the Church militant in its present state of warfare, than they were to it on its first developement, and formation, according to ‘the pattern’ given from the mount.

⁷ Ex. xiv. 11, 12.⁸ Ex. xiii. 22.⁹ Deut. vii. 6. xiv. 2.

The four latter books of Moses—the man of God—his vicegerent on earth, and standing to Aaron, the Levite, and the Church, ‘instead of God’⁰, give an ample detail of the laws delivered to the Church, ‘written with the finger of God’¹, and of ‘the commandments, the statutes, and the judgments’, which the Lord commanded to be kept as their ‘righteousness’²; and afford no obscure intimations of the appearance and sacrifice of him who ‘is the end of the law for righteousness, to every one that believeth’³. They show, too, the necessity of these laws, and restraints, even among a people called out of the world at large: but in which, until the consummation of all things, and the completion of the ‘Church of the first-born’ in heaven, will be found bad and good—‘tares’ mixed with the ‘wheat’.

They give a true, but sad picture of the desperate wickedness of man, by whom mercies, so signally bestowed, could be received with such ingratitude and stubborn rebellion! and the visitations for their offences, and miraculous interpositions for their preservation, were well calculated ‘to humble them, and to prove them; to know what was in their heart, whether they would keep his commandments, or no’. Wherefore, in humbling them, God ‘suffered them to hunger, and fed them with manna’ (unknown before to them, and to their fathers,) that he might shew them ‘that man doth not live by bread only, but by every word that

⁰ Ex. iv. 16. ¹ Ex. xxxi. 18. ² Deut. vii. 11. vi. 25. ³ Rom. x. 4.

proceedeth out of the mouth of the Lord'. While their 'raiment', their 'clothes', and their 'shoes', 'did not' wax old upon them, nor their 'foot swell for forty years'³.

This heavenly food—the manna, suitable to all tastes, was so abundantly, and continually, supplied, as to sustain a mighty host of near two millions of souls, for the whole long period of their sojourning; falling in the same quantity every day, but double on the sixth day, and none on the seventh; and ceasing altogether when they reached the fruitful plains of Canaan! In order to perpetuate the memory of this stupendous miracle, when the Lord gave them 'the corn of heaven', and 'man did eat angels' food'⁴, a pot full of manna was directed to be 'laid up before the Lord'—before the ark of the testimony 'to be kept for their generations'⁵.

This was itself a standing miracle; and afforded an unanswerable proof to future ages of the mercy, and of the omnipotence, of the God, who led them. To prevent all unbelief the very quantity allowed each person—'an omer'—was preserved; and that which, if kept by the gatherer a single day, except for the service of the sabbath, 'bred worms and stank'—now remained for centuries uncorrupt, and as if imperishable'⁶!

God's never-ceasing regard for his Church and people was signally displayed when he brought

³ Deut. viii. 2 4. xxix. 5.

⁴ Ps. lxxviii. 24. 25.

⁵ Ex. xvi. 32—35.

⁶ Ex. xvi. 14—35.

them out of Egypt ‘with a mighty hand and an out-stretched arm’, and with great terribleness, and with signs and with wonders⁷; and until he had safely placed them in the land which he had promised to their forefathers—a land flowing with milk and honey⁸. The erection of the Tabernacle, the constitution of the Hierarchy, and the Levitical ritual and worship, remain to be detailed: and a view will be taken of the government of the Church, its journies, &c. during this important period.

The divine agency was continually manifested in the victories of the chosen people over their enemies, or in their defeats by them. At an early period, particularly, in the battle with Amalek, Israel could only prevail when Moses held up his hand with his rod; for when he let down his hand, Amalek prevailed. Moses, on this occasion, built an altar, and called the name of it, Jehovah nissi—‘the Lord my banner’⁹!

At this time ‘Jethro, the Priest of Midian’—Moses’s father in law, ‘heard of all that God had done for Moses, and for Israel; and joined the Church in burnt offerings and sacrifices before God⁰—in the place of public worship¹.

The delivery of the Law. A.M. 2513. B.C. 1491.

In the third month, or at the third new moon,

⁷ Deut. xxvi. 8.

⁸ Ex. iii. 8. vi. 2—4, &c.

⁹ Ex. xvii. 8—15.

⁰ Ex. xviii. 1—12.

¹ See Deut. xii. 5, 7. xxvii. 5—7.

after the children of Israel had left Egypt, on 'the same day, they came into the wilderness of Sinai', and 'camped before the mount': when God called Moses unto him 'out of the mountain', and through him renewed his covenant with them, on condition, and promise, of their obedience: declaring they should be 'a peculiar treasure unto him above all people', separated from all the earth, 'a kingdom of priests and a holy nation'⁴. The Lord then directed that the people should sanctify, and purify themselves, 'against the third day', at which time he expressed it to be his intention 'to come in a thick cloud, that the people might hear him speak' to Moses, and 'believe him for ever'. 'Bounds' were to be set that no one should 'go up into the mount, or touch the border of it', on pain of 'death'.

Accordingly, on the third day, 'there were thunders and lightnings, and a thick cloud upon the mount; and the voice of the trumpet exceeding loud'! Then Moses 'brought the people forth out of the camp to meet with God'; and 'Mount Sinai was altogether on a smoke';—'the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness'⁵;—'because the Lord descended upon it in fire', with 'the voice of the trumpet sounding long, and waxing louder and louder'; and 'the whole mount quaked greatly, and all the people trembled'⁶! At the divine command Moses went up 'to the top of the

⁴ Ex. xix. 5 – 8. xxxiii. 16. ⁵ Deut. iv. 11. ⁶ Ex. xix. 10 – 19.

mount', unto 'the thick darkness where God was'; when 'Moses spake, and God answered him by a voice'. The people themselves could not bear the sound, but 'removed and stood afar off'⁷. The Lord then delivered to Moses the ten commandments, and his 'ordinances', and his 'statutes', and his 'judgments'⁸.

Although the Levitical priesthood was not at this time established, yet are there 'priests' mentioned, those who 'come near to the Lord': and they also were directed to 'sanctify themselves equally with the people', lest 'the Lord should break forth upon them'⁹. Probably these were of the first-born, especially devoted to God; and who afterwards 'offered burnt-offerings, and sacrificed peace-offerings unto the Lord', at the altar built by Moses: on which occasion the blood was sprinkled upon the altar, and on the people, or on the twelve pillars erected to represent them:—'the blood of the covenant' which the Lord had made with them⁰;—the first visible representation, and type, of that blood-sprinkling which was necessary to the sanctification of the Church¹.

On this awful communication of God with his Church, Moses, and Aaron, with Nadab and Abihu, the sons of Aaron, and seventy of the elders of Israel, were commanded to 'come up unto the Lord', but they were to 'worship afar off'. And 'they saw the God of Israel', the angel Jehovah²!

⁷ Ex. xix. 20. xx. 18—21.

⁸ Ex. xx. xxi. xxii. xxiii.

⁹ Ex. xix. 22, 24.

⁰ Ex. xxiv. 4—8.

² Acts vii. 38.

¹ Heb. ix. 18—23. with 13, 14. 1 Pet. i. 2. Jo. xvii. 19.

‘There was under his feet, as it were, a paved work of a sapphire-stone, and as it were the body of heaven in his clearness’! These ‘nobles of the children of Israel’ celebrated a sacred feast in his presence; ‘they saw God, and did eat and drink’; they partook of the sacrifice prepared; and under the divine countenance, enjoyed a heavenly banquet. Like Jacob, also thus blessed, they saw God, and their lives were preserved³: ‘he laid not his hand’ upon them⁴. The ‘glory of the Lord abode upon Mount Sinai, and the cloud covered it six days’: and on ‘the seventh day,—(perhaps the sabbath)—God ‘called unto Moses out of the midst of the cloud’, and Moses went into it. In the mean while ‘the sight of the glory of the Lord was like devouring fire on the top of the Mount, in the eyes of the children of Israel’, ‘and Moses was in the mount forty days and forty nights’⁵.

The Offerings for the Tabernacle.

It is to be remarked that the first command promulgated by Moses to the congregation, after the delivery of his solemn commission, was as to the strict observance of the sabbath—the first appointed ‘holy day’, the ‘sabbath of rest to the Lord’: ‘a sign’ between God and his Church for ever; and to be observed ‘throughout their generations, for a perpetual covenant’⁶.

³ Gen. xxxii. 30. and see Judges vi. 22.

⁴ Ex. xxxv. 1—3. and xxxi. 13—17.

⁵ Ex. xxiv. 1—11.

⁶ Ex. xxiv. 15—18.

An invitation was then given to the people to make 'an offering' to the Lord, for a great purpose he had in view. 'Let them make me (said he) A SANCTUARY, that I may dwell among them'!—let them make it 'according to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof'⁷. Accurate instructions were given as to the whole—the form and make of the ark, with the mercy-seat, and cherubims; of the table, and the candlestick; of the altars of incense, and burnt-offerings, and the brazen laver; of the court of the Tabernacle with its hangings and pillars, the oil for the lamp, the holy anointing oil, with the pure incense, and sweet spices; and likewise of the sacred garments of the priesthood: all of these 'after their pattern', as 'showed to Moses in the mount'⁸.

The ready obedience, and liberality manifested on this important occasion by the people, must have been most acceptable to God, their leader, and their king. Both men and women brought 'a willing offering unto the Lord', for this work; 'bracelets, and ear-rings, and rings, and tablets, all jewels of gold', and 'silver and brass'. Every one, too, 'with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair', brought them: and this was spun and wound by 'the women that were wise-hearted'. 'The rulers brought onyx stones, and stones to be set, for the ephod, and for the breast-plate; and spice, and oil for the

⁷ Ex. xxv. 8, 9.⁸ Ex. xxv. to xxx.

light, and for the anointing oil, and for the sweet incense'⁹. The contributions were made by all in such abundance, that there was sufficient 'for all the work, and too much'; so that Moses 'caused it to be proclaimed throughout the camp', that 'neither man nor woman should make any more work for the offering of the Sanctuary'; and 'the people were restrained from bringing'¹⁰.

For the working of these materials God was pleased himself to appoint two men, Bezaleel, and Aholiab, whom he 'filled with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works; to work in gold, and in silver, and in brass; and in the cutting of stones to set them; and in carving of wood'¹. Into others, also employed—'every wise-hearted man', 'even every one whose heart stirred him up to come unto the work', did 'the Lord put wisdom', and understanding. And thus did they 'know', infallibly, how to perform 'all manner of work, for the service of the sanctuary, according to all that the Lord had commanded'².

Before the formal directions had been given to Moses for the construction of this Tabernacle—or house, wherein God had promised that he would, in a more particular manner, dwell, and be amongst his people, a tent had been set up by Moses, which, although no reference is before made to it, was no doubt used for sacred purposes. This tent,

⁹ Ex. xxxv. 21—29.

¹ Ex. xxxv. 30—35

¹⁰ Ex. xxxvi. 5—7.

² Ex. xxxvi. 1—4.

which he called 'the Tabernacle of the Congregation'³, he had, on the idolatry of the people in the matter of the golden calf, removed 'afar off from the camp'; the Lord having declared that he would no longer 'go up in the midst' of such a 'stiff-necked people'. Whenever Moses entered into it, 'the cloudy pillar descended, and stood at the door of the Tabernacle'; and the Lord 'talked' with him, and 'spake unto Moses, face to face, as a man speaketh unto his friend'. And when Moses left it, to return into the camp, Joshua his minister remained, and 'departed not out of the Tabernacle'. To this place every one went 'which sought the Lord'; who thus still shewed his inclination to be gracious to his people⁴.

Description of the Tabernacle.

The Tabernacle was an oblong square of 30 cubits (or about 54 feet) in length, and 10 cubits (or 18 feet) in height, and breadth. It was constructed of forty-eight boards, twenty on each side, and eight at one end; set upright, and standing on ninety-six sockets of massy silver; the value of hich sockets alonewas equal to £36,000; and the whole were covered with thin plates of pure gold. The east was enclosed by a rich curtain of blue silk, and fine linen, wrought with needle work. The roof was a square frame of boards, having three coverings; the first, or inside one, of fine

³ Ex. xxxiii. 7.

⁴ Ex. xxxiii. 1—11.

linen embroidered with crimson, and scarlet, and purple, and hyacinth; the second, of curiously wrought goat's hair; and the third, or outer one, of sheep-skins, and badger-skins dyed red and blue; all which well preserved the interior from injuries by the weather. The inside of the Tabernacle was divided by a veil of richly embroidered linen, which separated the holy place from the most holy, or 'holy of holies'. Of these, the one called 'the first Tabernacle'⁵, was 20 cubits long; and the holy of holies, called 'the second'⁶ Tabernacle, 10 cubits long; and each was the breadth of the tent.

In the outer apartment, or holy place, were—the altar of incense, overlaid with gold, with horns at the four corners, and a crown of gold round about: the table for the shewbread, or twelve loaves, which were to be changed every sabbath; and the golden candlestick of seven branches, the value of which alone has been estimated at £6000. In the holy of holies was the ark, called 'the ark of the testimony'⁷, or 'of the covenant'⁸; which was a chest, two cubits and a half in length, by a cubit and a half in breadth, and heighth; covered within and without with pure gold; with a cornice of gold round the top; and four gold rings, for the staves, by which it was carried. In this ark were deposited the golden pot of manna, the two tables of the law, (with, according to the Jews, the two

⁵ Heb. ix. 2, 6.⁶ Heb. ix. 7.⁷ Ex. xxv. 22.⁸ Josh. iv. 7.

broken ones,) and Aaron's budded rod. These were laid up herein—'before the testimony', to furnish to posterity irrefragable evidence of the three great events—the feeding with manna⁹; the giving of the law⁰; and the punishment of the rebels, Korah, Dathan, and Abiram¹. The lid, or covering, of the ark, called 'the mercy-seat', was also of solid gold, having at the ends two cherubim, or hieroglyphic figures, looking towards each other; their expanded wings embracing the whole covering, and meeting in the middle. Here was the seat of the Schechinah, or divine presence; both in this Tabernacle, and afterwards in the Temple; manifesting itself under the appearance of a cloud²; from whence God spake with Moses, of the things which he 'gave in commandment to the children of Israel'³; and Moses 'heard the voice of one speaking'⁴! On this account God was addressed as 'the Lord of Hosts, dwelling between the cherubims'⁵.

The Tabernacle, when stationary, was placed in a large oblong court, 100 cubits long, and 50 broad, formed by fifty-six pillars, overlaid with silver, but whose bases were of brass. These were placed at 5 cubits distance from each other, being twenty on the north and south sides, ten on the west, and six on the east: and on them were hung the curtains of linen thread network, which sur-

⁹ Ex. xvi. 32—34.

⁰ Ex. xxv. 16, 21. Deut. x. 5.

¹ Num. xvii. 11.

² Lev. xvi. 2.

³ Ex. xxv. 22.

⁴ Num. vii. 89.

⁵ 1 Sam. iv. 4. 2 Kings xix. 15. Ps. lxxx. 1. xcix. 1. &c.

rounded, and concealed the whole, except the entrance, where was a curtain, to be used as doors, made of richer materials.

In this court stood the brazen laver, placed near the door of the Tabernacle, wherein the priests washed their hands and feet before they offered sacrifice, or entered the Tabernacle. This was made from the offerings of the women, of their 'looking glasses', or brazen mirrors, the instruments of vanity, which they humbly offered to the Lord when worshipping 'at the door of the Tabernacle, of the congregation'⁶; probably at that which Moses 'pitched without the camp', before the Tabernacle of the Lord was constructed⁷.

Farther on, and directly opposite the entrance, was the altar of burnt-offerings, 5 cubits square, and 3 cubits high, made of shittim wood, overlaid with brass; with four brazen horns at the corners, and four rings at the sides, for the staves. Within it was a grate of brass network, to support the fire, which at first fell from heaven⁸; and which, it was ordered, before its appearance even, should never be suffered to go out⁹. From this was taken the fire to burn incense before the Lord, on the great day of expiation⁰: and it was for a neglect of this duty, and burning incense with common fire, that Nadab and Abihu, the sons of Aaron, were destroyed. Offering 'strange fire before the Lord, which he

⁶ Ex. xxxviii. 8.

⁸ Lev. ix. 24.

⁷ Ex. xxxiii. 7.

⁹ Lev. vi. 12, 13.

⁸ Lev. ix. 24.

⁰ Lev. xvi. 12, 13.

commanded not', there came out a 'fire from the Lord, and devoured them, and they died' in the sacred presence¹!

This altar was, after the rebellion of Korah and his companions, covered with 'broad plates' of brass, made from the 250 'censers of these sinners against their own souls'². It had ever a sacred character attached to it; for if a murderer fled thither, and laid hold of it, he was to be removed therefrom before he should be put to death³. In the case of Solomon, at a future period, a notable distinction is observable between two criminals; Adonijah, the traitor against the king, was pardoned, as he had laid 'hold of the horns of the altar', and 'feared' the king; though he afterwards suffered for another offence⁴. But to Joab, who had shed innocent blood, and had slain 'two men more righteous and better than he'—Abner and Amasa, the protection was denied, and he was slain, even at the altar, which he pertinaciously refused to quit, saying 'I will die here'⁵.

The cost, or value of the whole Tabernacle and furniture, may be estimated from the quantity of materials used. The gold—above 29 talents, has been valued at £175,460: the silver—at £37,721, being the sum of the half shekel, paid by all the males that were above twenty years of age, when they came up out] of Egypt⁶, and who amounted to 603,550 men⁷. This silver was used chiefly for

¹ Lev. x. 1, 2.

² Num. xvi. 38.

³ Ex. xxi. 14.

⁴ 1 Kings i. 50. ii. 13—25.

⁵ 1 Kings ii. 28—34.

⁶ Ex. xxx. 11—16.

⁷ Ex. xxxviii. 26.

the sockets of the foundations of the Tabernacle, and for ornamenting the pillars. The brass, or rather perhaps copper, being a pure metal, whereof were made other sockets for the pillars, above 70 talents, would come to £138. The worth of the metals alone, therefore, was £213,319: to which is to be added the value of the curtains, and coverings; the wood used; the dresses of the priests; and the workmanship of the whole, which must have been very considerable. And therefore the entire cost can hardly be estimated at less than £250,000 of modern money.

This magnificent and resplendent structure, though in aftertimes, with its furniture, declared to be only ‘a shadow of good things to come’⁸, could not fail to be an object of great interest and admiration, to the children of Israel. And when considered as the seat of the Deity, in which he condescended to dwell, and to indicate his immediate presence by a visible appearance, and an audible voice;—guarded, too, as it was, from all pollution—from the unhallowed eye, as well as from the touch of all, but those specially appointed for the purpose—while its presence commanded success, and its absence was followed by defeat—it is not wonderful it should have been regarded with what, in any other case, would have been superstitious veneration. In the same light was the Temple afterwards considered, which was celebrated in strains of rapturous exultation by ‘the sweet

⁸ Heb. viii. 5. x. 1.

Psalmist of Israel'. The construction of the Tabernacle, and Temple, the materials, and the furniture, have been supposed, severally, to be 'an example and shadow of heavenly things'⁹, 'the body' being of Christ'⁰.

When the Tabernacle was finished, and first set up, it was solemnly consecrated by being anointed with a holy oil, compounded for the express purpose, under the divine direction¹. And both the composition, and the use, were prohibited on any other occasion². But the whole was also sanctified by a sprinkling of blood³. The altar, in particular, was dedicated with 'offerings' made by 'the princes of the tribes'—'the heads of the houses', of articles of silver, and of gold; and with beasts for burnt-offerings, and sin-offerings; oxen, and sheep, two hundred and fifty-two⁴.

Separation of the Tribe of Levi for the Service of the Sanctuary.

For the service of the Tabernacle, thus magnificently, and with such costly materials, constructed, a chosen priesthood was appointed, and this was expressly confined to the house of Levi. One tribe was separated from the rest, and consecrated to this service; in order, both to show, by the numerous and painful services they were required to perform, the returns and acknowledgments God

⁹ Heb. viii. 5.

⁰ Col. ii. 17.

¹ Ex. xxx. 22—30.

² Ex. xxx. 31—33.

³ Heb. ix. 21.

⁴ Num. vii. 2—88.

claimed from his people; and effectually to preserve them from the false worship and rites of their idolatrous neighbours.

The tribe of Levi, in particular, was selected for this service, and thus honoured above all the rest, not merely, as might perhaps have been expected, from their relationship to Moses, whom God had thought fit to dignify with the high office of his vicegerent, but from the zeal they had shewn—even to the utmost extremity—against their brethren, on the occasion of a most flagrant act of idolatry.

The people, unmindful of the great deliverance that had been effected for them, by the visible agency of the Lord, their God, and impatient at the absence of Moses, whose entrance into the divine presence on Mount Sinai they had witnessed, had been urgent with Aaron to make them ‘gods’ who should ‘go before them’; affecting to consider Moses to have been ‘the man, that brought them out of Egypt’, and that they did not know ‘what was become of him’⁵! Aaron, borne down by their importunity, accordingly made a golden calf of their ear-rings, thus converting one vanity into another. And when he, perhaps, thought the sight of this would cure them of their folly⁶, they madly exclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt’! After an offering made to the idol, they ‘sat down to eat, and to drink, and rose up to play’⁷.

⁵ Ex. xxxii. 1.

⁶ Ex. xxxii. 21–24.

⁷ Ex. xxxii. 2–6.

The Lord, on this sight, expressed his high indignation, and threatened 'to consume them': but he suffered himself to be appeased when Moses referred to his covenant with 'Abraham, Isaac, and Israel'. On Moses coming down, with Joshua, from the Mount, and witnessing the disgraceful scene that now presented itself—'the calf, and the dancing'—he, in a rage, brake the tables that were in his hand—'tables' that were 'the work of God, and the writing—the writing of God, graven upon the tables'. He then destroyed the calf, and made the people to drink of the water into which he had cast it, when ground to powder⁸.

Moses now 'stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me'! On which this tribe in particular—'all the sons of Levi—gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel! Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour'! This painful service they performed with such zeal, 'for Moses had said—Consecrate yourselves to-day to the Lord! even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day',—that 3000 of the people fell before them! And although on the earnest intercession of Moses for their forgiveness, who exclaimed—'If not, blot me, I pray

⁸ Ex. xxxii. 7—20.

thee, out of thy book', the Lord so far forgot his wrath as to promise that his 'angel' should still go before them, yet he 'visited their sin upon them', and 'plagued the people because they made the calf'⁹

It may here be remarked, that whatever part Aaron had taken in this transaction, he had in some degree incurred the divine wrath by it; for Moses, on another occasion, refers to the Lord's being 'very angry' with him, 'to have destroyed him'; and that he had 'prayed for him'¹⁰. It is also worthy of remark, that though the Lord had thus honoured the tribe of Levi, he had declared, through the prophetic denunciation expressed against Simeon, and Levi, by Jacob their father, for their treachery and cruelty in the matter of the Schechemites¹, that he would 'divide them in Jacob, and scatter them in Israel'². Accordingly the tribe of Levi had no allotment or inheritance in the division of the promised land. But after this selection, and consecration, they were well provided for, both as to residence—forty-eight cities and their suburbs being devoted to them³; and as to maintenance—'all the tenth in Israel' being reserved for their support. And the Lord vouchsafed to declare, that he himself would be their 'part', and their 'inheritance'⁴.

Of the tribe of Simeon, also, it may be noticed that their inheritance was within, and part of that

⁹ Ex. xxxii. 25—35.

¹ Gen. xxxiv. 25, 26.

² Num. xxxv. 1—8.

¹⁰ Deut. ix. 20.

³ Gen. xlix. 5—7.

⁴ Num. xviii. 20.

of Judah⁵; that they were herein much straitened⁶; and that the malediction of Jacob their father began to have its operation previous to this settlement: for between the two periods when the census was taken in the wilderness, this tribe had suffered a diminution of above 37,000—being three-fifths of their whole number; while the decrease in any other tribe did not amount to one-fifth of their number.

When the substitution of the Levites for the first-born was made, the number of each body was directed to be taken, and it was found that the sum of the Levites—the males, from a month upwards—was 22,000: while all the first-born, males of the same age, amounted to 22,273. This difference in numbers in the first-born,—273, though so small in proportion to the whole, was to be redeemed in money, at the rate of five shekels each; and the redemption money—1365 shekels—was delivered unto Aaron, and to his sons, as an equivalent for the deficiency in the Levites, as they had been given to the priests ‘as a gift’⁷.

The numbers of the house of Levi are disproportioned to those of any other tribe, except that of Simeon; those of the tribe of Judah—the greatest, varied from 74,600 to 76,500; while the lowest of any other—that of Ephraim, varied from 32,500 to 40,500. The rest average above 40,000.

From this time there has never ceased to be a

⁵ Josh. xix. 1, 9.

⁶ Jud i. 3, 17. 1 Chron. iv. 42.

⁷ Num. iii. 40—51. 5—9. viii. 9.

body of men especially and exclusively devoted to the solemn service of the Sanctuary; and without such, except in cases of necessity, of which God—the occasion of it, will reserve the judgment and decision to himself, it does not appear how the Church, properly so called, can exist on earth⁷.

That there ever was, and ever shall be, such a sacred body, may be inferred from the express 'word of the Lord', when he declared that his 'covenant with the Levites, the priests, his ministers', should continue while there should be 'day and night in their season': and that he would 'multiply the Levites that minister unto him', even 'as the host of heaven cannot be numbered, neither the sand of the sea measured'⁸. That for this purpose he would hereafter take of the Gentiles 'for priests, and for Levites'; and that as regularly as 'one new moon', and 'one sabbath', followed another, so should 'all flesh come to worship before him'⁹.

⁷ See Rom. x. 14. Ac. xxvi. 16. Mar. i. 16, 17. 2 Cor. v. 20. vi. 1.

1 Cor. iii. 9, 1 Tim. iv. 16.

⁸ Jer. xiii. 19—22.

⁹ Is. lxvi. 21—23.

CHAPTER IV.

THE LEVITICAL PRIESTHOOD.

THE LEVITICAL PRIESTHOOD THREEFOLD—GARMENTS, CONSECRATION, AND PURITY OF THE PRIESTHOOD—DUTIES, AND PRIVILEGES OF THE PRIESTHOOD—OF THE HIGH-PRIEST—OF THE PRIESTS OF THE SECOND ORDER—OF THE LEVITES, THE THIRD ORDER—MAINTENANCE OF THE PRIESTHOOD.

The Levitical Priesthood threefold.

THE Hierarchy consisted of the tribe of Levi generally. From the family of Aaron, exclusively, were the members of the two higher orders selected. The rest were appointed to do the service of the Tabernacle; and to minister unto the priests, from whom they were distinguished by indelible marks. They were forbidden to ‘seek the priesthood’¹—the crime for which Korah, the Levite, and his companions, were visited by a peculiar punishment—‘a new thing’² from the Lord.

The Levitical Hierarchy was evidently threefold. There was, however, a great similarity, though not an identity, between the two first orders, which

¹ Num. xvi. 10.

² Num. xvi. 30.

did not exist in a like degree with respect to the third: a particular feature, which, it may be remarked in advance, is found equally in the two higher orders of the Christian Hierarchy. The priests under both dispensations have duties in common, with which the Levite, and deacon, cannot intermeddle: for these are separated from the former by a line of distinction, which is not found between 'the high-priest', for the 'priests of the second order'; or between the bishop, and the presbyters.

The garments, consecration, and purity of the Priesthood.

The first priests were the sons of Aaron: and they were consecrated to their office with great solemnity, and with an investment of their peculiar garments.

As a preparatory step they were publicly washed in the laver, at the door of the Tabernacle of the congregation, by which act was unequivocally indicated the purity required in those who were to minister in holy things³: and it has been imagined that to this ceremony our Saviour referred, when he declared to John, at his baptism, 'it becometh us to fulfil all righteousness'⁴: so that, being 'made under the law', and about to take upon himself the same priestly office, it was necessary he should undergo the same ceremony of ablution.

³ Ex. xxix. 4. Lev. viii. 6.

⁴ Matt. iii. 15.

The priests were then clothed with the sacred garments; the linen 'coat', or tunic, fitting close in the sleeves, and body; reaching to the ankles; and woven throughout without seam, as that worn by our Lord: the 'linen breeches'; the girdle; and the bonnet', or tiara⁶.

In addition to these garments,—common to the priesthood, were four, peculiar to the High Priest. These were—the *robe of the ephod*, ornamented with a kind of fringe made of 'pomegranates of blue, and purple, and scarlet', and 'bells of gold', alternately about the hem⁷:—the *Ephod* itself, or upper garment, made 'of gold, blue, purple, scarlet, and fine twisted linen; with cunning work': having a rich button on each shoulder, made of an onyx stone set in gold, on which were engraven the names of six of the twelve tribes of Israel⁸ with the 'curious girdle' attached to it⁹:—the *breast-plate of judgment*', of the like rich materials, folded up four square', a span each way, and 'doubled'; fastened upon the ephod by 'rings of gold' at the corners; 'two wreathen chains of gold' supporting it at the upper corners, and being confined at the lower ones 'with a lace of blue', so that it should not be 'loosed from the ephod', but kept above the girdle.

This breast-plate was covered with twelve valuable jewels—four horizontal rows, and three in a row; and on each stone was the name of one of

⁶ Ex. xxviii. 40—42.

⁸ Ex. xxviii. 6—12.

⁷ Ex. xxviii. 31—34.

⁹ Ex. xxviii. 8.

the twelve tribes⁰. In this breast-plate of judgment was put 'the Urim and Thummim', (lights, and perfections,) of the construction of which no account whatever has been given, or information afforded; it has therefore been imagined by some to have been the work of no human artificer, but of God himself. The use of it was to enquire and learn the will of God. This appears from many passages of Scripture. It was directed that the priest should 'ask counsel after the judgment of Urim before the Lord'¹: and when 'Saul enquired of the Lord' after his disobedience, 'the Lord answered him not; neither by dreams, nor by Urim, nor by prophets'². Moses, in giving his final blessing on the tribes of Israel, said—'Let thy Thummim and thy Urim be with thy Holy One'.—'They (the separated body) shall teach Jacob thy judgments, and Israel thy law'³.

The answer, it would seem, was given immediately from the ephod. This may be perceived by the enquiry David made of it when at a distance from the ark⁴. But whether this was by any peculiar appearance, or any change in the shape of the stones—whether by a varying dimness, or lustre; or depression, or elevation—as has been supposed by some; or whether an answer was given in an audible voice, as from the mercy-seat, and as is implied by the 'asking counsel at the mouth of the Lord', and his vouchsafing answers

⁰ Ex. xxviii. 15—28.

¹ Num. xxvii. 21.

² 1 Sam. xxviii. 6.

³ Deut. xxxiii. 8, 10.

⁴ 1 Sam. xxiii. 9—11. xxx. 7, 8. vii. 1, 2. xxii. 5. xxix. 11. xxx. 1.

thereto⁵, cannot now be ascertained. The application was, indeed, generally made, it may be supposed, by the high priest, arrayed in his pontifical robes, and approaching the vail which even he could only pass once in the year: but, if the ark were in another place, as when David enquired of the Lord⁶ respecting the men of Keilah, the answer may then have been given from the ephod itself; for 'he said to Abiathar, the priest, bring hither the ephod'; as if for this purpose⁷: and when he brought it, then David 'enquired at the Lord⁸. The answer by Urim and Thummim altogether ceased on the destruction of the first Temple.

Last—was 'the *holy crown* of pure gold'; 'tied high upon the mitre with a lace of blue'; on a part of which—the plate of pure gold, was engraven 'Holiness to the Lord'⁹.

The sacerdotal vestments were provided, either at the general expense, or by private donations of the pious. Thus in the time of Ezra, the 'chief of the fathers' gave 'one hundred priests garments⁰. And again under Nehemiah, 'five hundred and thirty garments'; while the rest of the people gave 'three score and seven'¹.

These—their robes of office, they wore only when on duty; 'when they come in unto the Tabernacle of the congregation, or unto the altar, to minister in the holy place': But then to be worn by

⁵ Ex. xxv. 22. Num. vii. 89. Josh. ix. 14. Jud. i. 1, 2. xx. 18—28.

1 Sam. xxii. 10.

⁶ 1 Sam. xxiii. 2, 9, 10. ⁷ 1 Sam. xxiii. 9—11.

⁸ 1 Sam. xxx. 7, 8.

⁹ Ex. xxviii. 36—38. xxix. 6. xxxix. 30, 31.

⁰ Ezra ii. 68, 69.

¹ Neh. vii. 70, 72.

them, that they 'bear not iniquity, and die'²: wherefore they are called 'the clothes of service, to do service in the holy place'³. When unused, they were, at a subsequent period, kept in a chamber in the Temple⁴: and it is, perhaps, from the high priest not having been habited in these, that the Apostle, St. Paul, did not recognise him⁵. He also, probably, had this custom in his memory when, in writing to the churches, he speaks of their 'putting off the old man', and 'putting on the new'⁶; putting on the Lord Jesus Christ⁷; and not improbably, when to the Corinthians he says, 'we would be clothed upon, that mortality might be swallowed up of life'⁸.

It is said by the Rabbies that when these sacred vestments became old, they were not permitted to be used for any common purpose, but that the garments of the high priest were hid in some secret place: and those of the inferior priests made into wicks for the lamps of the Sanctuary. And while other things were made according to the divine 'pattern', given in the mount, as 'shadows' of good things to come, it may well be supposed that the sacred garments of the priesthood—so specifically, and minutely described, and only to be used on the most solemn occasions, had also a typical meaning; particularly those of the high priest, though openly they were declared to be made for 'glory and for beauty'⁹.

² Ex. xxviii. 43.

⁴ Ezek. xlii. 14. xliv. 19. 1 Kings vi. 5.

⁶ Eph. iv. 22, 24.

⁸ 2 Cor. v. 4.

³ Ex. xxxix. 41.

⁵ Ac. xxiii. 5.

⁷ Rom. xiii. 14.

⁹ Ex. xxviii. 2.

After their investment with the sacred garments, the priests were anointed with a holy anointing oil, prepared expressly for this occasion, and for the anointing of the Tabernacle, and the furniture. The mode of anointing, however, differed with respect to the two higher orders of the priesthood. It was poured on the head of the high priest⁰, and perhaps in profusion; running down ‘to the skirts of his garments,’ according to the allusion of the Psalmist¹, who seems, likewise, to have had this in view, when he speaks of the anointing of the greater high priest, ‘with the oil of gladness above his fellows’². But his sons—the ‘priests of the second order’—appear to have been only ‘sprinkled’ with the oil, mixed with the blood of the altar³.

The anointing of the high priest, though imagined by some to have been discontinued in the reign of Josiah, seems, from a reference made by Zechariah⁴ to the ‘anointed ones’, to have been practised at a much later period, and Eusebius, the historian, is of opinion that it continued even till the time of our Lord.

After these ceremonies, the consecration was completed by the offering of certain sacrifices. These were—first, a sin offering; to shew that till their sins were expiated, they were not in a capacity to offer a sacrifice for others; secondly, a burnt-offering; a gift or present to God; and lastly, a peace-offering; on which a feast was

⁰ Lev. viii. 12.

³ Lev. viii. 30.

¹ Ps. cxxxiii. 2.

² Ps. xlv. 7.

⁴ Zech. iv. 14.

made, and whereby they were initiated, as it were, into his family⁴. The divine acceptance, and blessing, were testified by a fire from heaven, which consumed the victim on the altar.

The ceremony of consecration lasted seven days. It took place, for more solemnity, in the presence of the whole congregation; and as a proof to them, that those about to exercise the sacred functions of the priesthood, did not obtrude themselves into the office, but were called, and consecrated, by God; testified either by his own miraculous and direct interposition, or through the intervention of Moses, his vicegerent. Thus were they enabled to say, as the great high priest did afterwards—‘If I bear witness of myself, my witness is not true’⁵: and thus was it now tacitly announced, and in future times declared by the Apostle, that ‘no man’ should take ‘this honour to himself’, but that he should be ‘called of God’ as was Aaron⁶.

On the elevation of ‘the priests of the second order’ to the high priesthood, the following ceremonies were performed;—the investing with the garments of the high priest, for the seven days of consecration—the anointing with the holy oil when thus invested—the offering of a sin offering on each of the seven days—and the partaking of the feast of consecration, the flesh of the ram⁷.

Purity of descent, healthiness of body, and holiness of life, were all required in those who

⁴ Ex. xxix. 10—14—18—28.

⁵ Jo. v. 31.

⁷ Ex. xxix. 29—35, 36. Lev. iv. 3, 16. Num. xx. 28. ⁶ Heb. v. 4.

took part in these sacred mysteries: wherefore a priest was not allowed to marry 'an harlot', or 'profane' woman, or one that had been 'put away from her husband'⁸. Their genealogies were to be preserved in the archives of the Temple; and if not found there, the parties were considered 'as polluted', and put from the priesthood⁹. They were reckoned most holy, even in 'a holy nation' and in 'a kingdom of priests'¹⁰. What was lawful in others was forbidden to them: and it was declared therefore, that he who had 'a blemish' should not 'come nigh to offer the offerings of the Lord'. Natural infirmities however, did not, like legal impurities, take from him the privilege of eating 'the bread of his God'; only it was declared 'he shall not go in unto the vail, nor come nigh unto the altar, that he profane not my sanctuaries: for I the Lord do sanctify them'¹¹.

The duties and privileges of the Priesthood.

The duties of the priesthood—those of the first and second order, were—to kill the sacrifices, and wash and prepare them; to lay them on the altar, and sprinkle the blood round about²; to make the ointment of the spices³; to set on and remove the shewbread; and to order the lamps⁴; to burn the red heifer for the water of separation⁵; and gene-

⁸ Lev. xxi. 7, 14.

⁹ Ex. xix. 6.

² Lev. i. 8—17.

⁴ Lev. xxiv. 1—9.

⁹ Ezra ii. 62. Neh. vii. 64.

¹ Lev. xxi. 17—23.

³ 1 Chron. ix. 30.

⁵ Num. xix. 2.

rally to minister 'before the Tabernacle of witness', to 'keep the charge of the sanctuary, and of the altar', and to 'keep the priests office for every thing of the altar and within the vail'; to have 'the charge of the heave-offerings of all the hallowed things of the children of Israel'; and to 'bear the iniquity of the sanctuary, and of the priesthood'; the 'priests office' being given unto them as 'a service of gift', and 'the stranger that cometh nigh' being denounced with death⁶.

Their privilege it was to eat what remained of the 'meat offerings'—'of the offerings made by fire'. to 'eat it without leaven, beside the altar', 'in the holy place'; and to eat 'the wave breast, and heave shoulder', which were given to them 'out of the sacrifice of peace offerings', 'in a clean place', with 'their sons and their daughters'⁷

When the Tabernacle was to be removed, the priests were to 'take down the covering vail, and cover the ark of the testimony with it'; and to secure all the furniture of the Tabernacle, and the 'vessels', and 'all the instruments of ministry', previous to the Levites taking charge of them⁸.

They were to 'offer upon the altar of the burnt-offering, and on the altar of incense': to do 'all the work of the place most holy; and to make an atonement for Israel', 'according to all that is written in the law of the Lord'⁹; to 'sanctify the most holy things; to burn incense before the

⁶ Num. xviii. 2, 5, 7, 8.

⁸ Num. iv. 5—15.

⁷ Lev. x. 12—15.

⁹ 1 Chron. vi. 49. xvi. 39, 40.

Lord; to minister unto him; and to bless in his name⁰. They were to blow the silver trumpets for 'alarm', or for 'war'¹; to teach 'the children of Israel'²; to determine concerning leprosy³; and adultery⁴; and on things vowed, or devoted⁵.

The duties and privileges of the High Priest.

In addition to the general duties of the priesthood, the high priest, called sometimes by way of eminence 'the priest'⁶, had the peculiar office, and privilege of entering into the most holy place, on the great day of atonement: to consult the oracle and receive the divine answer: to judge the people in the more hard and difficult cases: and to exercise a general superintendency over the other priests. His office, also, it seems particularly to have been, to bless the people according to the prescribed form⁷; for it is said, on one occasion, 'Aaron lift up his hand towards the people, and blessed them'⁸. He held his office for life; until the times shortly preceding the dissolution of it, when it became an object of emolument or ambition.

But besides the splendour of the dress of the high priest, and these superior duties of office, the distinction between him and the priests of the second order was seen on many other, and common, occasions. He could marry none but a virgin⁹;

⁰ 1 Chron. xxiii. 13. Num. vi. 23—27.

² Lev. x. 11.

⁴ Num. v. 19.

⁶ Ex. xxix. 30. Neh. vii. 65, &c.

⁸ Lev. ix. 22.

¹ Num. x. 1—8.

³ Lev. xiii. 2.

⁵ Lev. xxvii. 8—28.

⁷ Num. vi. 23—27.

⁹ Lev. xxi. 13, 14.

and therefore was exempt from the law of marrying the widow of his brother who died childless⁰; while the restrictions relating to the wives of the common priests were only as to their chastity¹; or, if she were a widow, that she should be the widow of a priest². Again—he that was made ‘high priest among his brethren, upon whose head the anointing oil was poured’, and who was ‘consecrated to put on the garments’ peculiar to his station, was forbidden to mourn for his relations—to uncover his head, or rend his clothes; to defile himself even for his father, or for his mother; or to ‘go in to any dead body’: neither was he to ‘go out of the sanctuary, nor profane the sanctuary of his God’. And this—says the Lord himself—because ‘the crown of the anointing oil of his God was upon him—I am the Lord’³!

The high priest had a coadjutor, a deputy, or suffragan, to assist in his more arduous duties, who is known among the Jews by the name of Sagan, a term only used in the holy Scriptures in the plural. But the word in the singular is found in the Targums, and is sometimes applied to ‘the priests of the second order’⁴. And in one place there is notice of ‘Seraiah, the chief priest, and Zephaniah, the second priest’⁵. The Sagan was, not improbably, the successor to the high priest, and relieved him in the care and superintending of the inferior officers; for ‘Eleazar, the son of Aaron’,

⁰ Deut. xxv. 5.

¹ Lev. xx. 7.

² Ez. xliv. 22.

³ Lev. xxi. 10–12.

⁴ 2 Kings xxiii. 4.

⁵ 2 Kings xxv. 18.

as it appears, was declared to be 'chief over the chief of the Levites, and to have the oversight of them that keep the charge of the sanctuary'⁶, and on his succeeding Aaron in the higher office⁷, then it appears that 'Phinehas the son of Eleazar was the ruler over them'—that is, the Levites⁸.

The first consecrated high priest was Aaron; and 'the priests of the second order', to whom belonged 'the priests office', 'for a perpetual statute'⁹, were his immediate family, his sons, of whom he had four—Nadab, Abihu, Eleazar and Ithamar; and these were consecrated at the same time as Aaron. Nadab and Abihu, presuming to 'offer strange fire before the Lord' in their censers, instead of taking fire from the altar, were struck dead. 'There went out fire from the Lord, and devoured them; and they died before the Lord'¹⁰.

As an injunction immediately follows the account of this judgment, that the priests should not 'drink wine or strong drink' when they went into the Tabernacle of the congregation, in order that they might 'put difference between holy and unholy, and between unclean and clean', lest they 'die'¹, it is probable that their crime arose from their being intoxicated, when attempting to perform the solemn duties of their office.

These two elder having died childless, Eleazar, the third son of Aaron, succeeded. To his son, Phinehas, a 'covenant of peace', and 'of an ever-

⁶ Num. iii. 32.

⁷ Num. xx. 26—28.

⁸ 1 Chron. ix. 20.

⁹ Ex. xxix. 9.

¹ Lev. x. 1, 2.

¹ Lev. x. 8—10.

lasting priesthood' was promised, 'because he was zealous for his God, and made an atonement for the children of Israel', by a prompt act of vengeance against one of their princes, and a Midianitish woman, who had seduced him, and brought down a plague upon the people². The succession however, afterwards passed from the house of Eleazar to that of Ithamar; and then back again, when the sons of Eli—of that house, were for their unworthiness rejected and destroyed³.

The duties of the Priests of the second Order.

The age at which the priests took upon them the duties of their office is not expressly noticed in Scripture. But as the Levites are mentioned as beginning their ministry at thirty years old, and continuing it until fifty⁴, it is probable that the arrangement was not very dissimilar with respect to the priests. Indeed the Levites appear to have begun to wait upon the service of the Tabernacle, at an earlier age, that is, when they were twenty-five years old; perhaps in the inferior office of porters. But to do the work of the Tabernacle, to carry it, with the sacred furniture, was probably not their duty till of a riper age. The age of thirty, for an entry on the active ministration, seems corroborated by its being that at which our Lord entered on his public ministry: and Samuel, who 'ministered before the Lord' when a child, may be con-

² Num. xxv. 1—18.

³ 1 Sam. ii. 12—36.

⁴ Num. iv. 3. viii. 25.

sidered at that time, as only a candidate for the sacred orders.

The general duties of the priesthood have been before noticed: and both the priests and Levites, when they were not engaged in the sacred office, were employed as judges 'for controversies'; acting under the high priest 'in all matters of the Lord'; and at a subsequent time, under the civil governors 'for all the king's matters'⁵: and also publicly to read the law, and teach the people⁶. Their sacred character did not altogether exempt them from public duties. Thus they attended at the coronation of David, three thousand seven hundred 'of the Aaronites'⁷. And Benaiah, the son of Jehoiada the priest, had a 'name' amongst David's 'three mighties'⁸. So, after the captivity, there are mentioned one hundred and twenty-eight 'mighty men of valour' in the course of Immer the priest⁹. 'The sons of Aaron,—the priests,' were likewise to 'blow an alarm with the trumpets' when they went to war, and encourage the people; and it was promised that they should 'be remembered before the Lord their God', and 'be saved from their enemies'¹⁰. This practice was resorted to by Nehemiah, who was a priest by birth, as well as a civil ruler, with the desired effect¹.

It was not till the time of David, that the priests, then become very numerous, were divided into

⁵ Deut. xvii. 8—13. xxi. 5. 2 Chron. xix. 8—11. Ez. xliv. 24.

⁶ Deut. xxxiii. 10. 2 Chron. xvii. 8, 9. Neh. viii. 2—9. Hos. iv. 6.
Mal. ii. 7.

⁷ 1 Chron. xii. 27. ⁸ 1 Chron. xi. 24, xxvii. 5, 6. ⁹ Neh. xi. 14.

¹⁰ Num. x. 8, 9. Deut. xx. 1—4.

¹ Neh. iv. 14—15.

companies, or courses, twenty-four in number: each serving weekly, and beginning probably on the sabbath²: the three unprovided weeks being perhaps those 'three times in the year' when 'all the males' were to 'appear before the Lord'³. The several courses were settled 'by lot'⁴, and each priest was ever after called according to the number of his course. Thus Zacharias is mentioned by St. Luke as being 'of the course of Abia', or 'Abijah'⁵, which was the eighth course settled at the time of David⁶: and at a late period when the number of the priests was very great, for (according to the Jewish Talmud there were twenty-four thousand priests, Levites, and stationary men, at Jerusalem;) their particular duties also were assigned to them by lot, as it was Zachariah's 'lot to burn incense'⁷.

Duties of the Levites—the third Order.

The Levites were chiefly distinguished by belonging to the families of Gershon, Kohath, and Merari, the three sons of Aaron: and they were, afterwards, as well as the priests, divided into twenty-four courses⁸. The number of males of the house of Levi, taken into the service of the Lord, who were of a month old and upwards, amounted to 22,300, thus, according to their respective families, viz. of the family of Gershon, 7,500; of

² 2 Kings xi. 5.³ Ex. xxiii. 17.⁴ 1 Chron. xxiv. 5.⁵ Lu. i. 5.⁷ Lu. i. 9.⁶ 1 Chron. xxiv. 10.⁸ 1 Chron. xxiii. xxiv. xxv. xxvi.

Kohath, 8600; and of Merari, 6200⁹: while those who were fit for 'the service of the ministry', and 'of the burden in the Tabernacle', that is, who were between thirty and fifty years of age, were, at the time of the redemption of the first-born, 8580—'numbered by the hand of Moses, every one according to his service, and according to his burden, thus were they numbered of him—as the Lord commanded Moses'⁰.

They began to enter upon the duties of their sacred office—to 'go in to wait upon the service of the Tabernacle', when twenty-five years old¹; but do not seem to have done all the 'work' of it, till they were thirty: previous to which they took no part in carrying the Tabernacle². At fifty years of age they were relieved from the more laborious part of their duties, and served thus no more: but only 'ministered with their brethren in the Tabernacle, to keep the charge'³. After the building of the Temple, when so much bodily strength was not required, the age of admission was fixed at twenty⁴. The Levites were solemnly consecrated by being washed, themselves, and their clothes, and having all their flesh shaved: and then, with a meat-offering, and a sin-offering, were offered 'before the Lord'—'before Aaron and his sons'. The children of Israel 'putting their hands upon them', as making this their 'offering' for the service of the Lord⁵.

⁹ Num. iii. 22, 28 and 34.

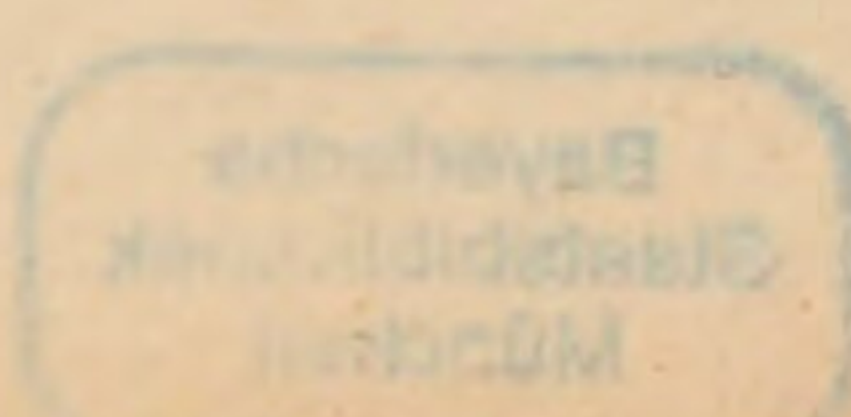
⁰ Num. iv. 47—49.

¹ Num. viii. 24.

² Num. iv. 3, 23, 30.

³ Num. viii. 25, 26.

⁴ 1 Chron. xxiii. 24, 27. Ezra iii. 8.



The avowed object of their appointment was to minister to the priests; 'to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things; and the work of the service of the house of God': 'to stand every morning to thank, and praise the Lord, and likewise at even; and to offer all burnt-sacrifices on the set feasts'; and to 'keep the charge of the Tabernacle', and 'of the sons of Aaron, their brethren'⁶. The offices assigned to them on their first institution, and during their wandering in the wilderness, were applicable to the state of the people at that time, and to the moveable nature of the Tabernacle. After this had been taken down, and securely covered by the priests⁷, then each family took charge of the part allotted to him: for the Levites could not, like the priests, touch it; they were not even to 'go in to see when the holy things were covered' lest they die⁸; but every one was appointed 'to his service, and to his burden', by Aaron and his sons: and the care they should take in doing this, is indicated by the caution with which the direction is accompanied. 'Cut ye not off the tribe of the families of the Kohathites from among the Levites, but thus do unto them, that they may live, and not die, when they approach unto the most holy things'⁹.

To the Kohathites, therefore, was assigned the care of the most holy things. They carried the

⁵ Num. viii. 5—16.⁶ Num. iii. 9.⁷ Num. iv. 5—14.⁸ Num. iv. 20.⁹ Num. iv. 18, 19.

ark, and the table, and candlestick, the altars, the vessels of the sanctuary, the hangings, and ‘all the service thereof’: and this load being borne upon the shoulders, no waggons or oxen were allowed⁰. The Gershonites had the charge of the Tabernacle, and the tent, its covering and hangings, and the cords, for which service two waggons, and four oxen were allowed¹. And under the custody and charge of the Merarites were the boards of the Tabernacle, the bars, pillars, sockets, vessels, ‘and all that served thereto’. And the pillars of the court, their sockets, pins, and cords: and for this service four waggons and eight oxen were allowed².

The maintenance of the Priesthood.

As it was declared that ‘the priests, the Levites, and all the tribe of Levi’, should have ‘no part nor inheritance with Israel’³; so no land was allotted to them in the division of Canaan. But there were forty-eight cities, with their suburbs, a thousand cubits, ‘or about 300 acres,’ from the wall round about, appropriated to their use; and these may be considered as the residences and glebes of the Jewish clergy. The ministers of God’s service were thus dispersed throughout the land, to preserve knowledge, and teach the people. The cities of the Priests were situated, generally, in the lots of Judah and Benjamin, and there-

⁰ Num. iii. 31. iv. 4—15. vii. 9. ¹ Num. iii. 25, 26. iv. 4—26. vii. 7.
² um. iii. 36, 37. iv. 31, 32. vii. 8. ³ Deut. xviii. 1.

fore nearer to Jerusalem; while the Levites were spread amongst the other tribes, on both sides of the river Jordan. The cities assigned to the priests were thirteen out of the forty; and of the whole number six were appointed as 'cities of refuge', three on each side of the river; for 'the slayer' to flee to, whether a stranger, sojourner, or resident, who 'killed any person unawares'; that he 'die not until he should stand before the congregation in judgment'⁴.

But as 'they which minister about holy things' are to 'live of the things of the Temple', and as 'they that wait at the altar are partakers with the altar'⁵, the priests had portions of the sacrifices reserved from the altar, even of that which was 'most holy'⁶. These they were to eat 'without leaven, beside the altar'—in the 'holy place', as their 'due', and their sons 'due';—'the wave breast and heave shoulder in a clean place';—the priests with their 'sons', and their 'daughters'⁷. When, on one occasion, a 'goat'—a 'sin-offering', had been 'burnt', instead of being eaten, Moses was 'angry with Eleazar, and Ithamar', the priests, saying, 'wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you? Behold the blood of it was not brought in within the holy place'; (for when that was the case it was forbidden to be eaten,

⁴ Num. xxxv. 11--28. ⁵ 1 Cor. ix. 13. ⁷ Lev. x. 12--15.

⁶ Lev. ii. 3--16. v. 13. vi. 14--18, and 26--29. vii. 8, 32--34.
Num. vi. 19, 20. xviii. 26--32. Deut. xviii. 3. Ez. xlv. 29.

but was 'burnt in fire'⁸,) 'ye should indeed have eaten it in the holy place, as I commanded'. This occurred just after the punishment of Nadab and Abihu: and Aaron defended himself by expressing an apprehension—whether, had he eaten it on that day, in the sadness of his heart, it would have been 'accepted in the sight of the Lord'⁹. The 'tithes', on the other hand, might be eaten 'in every place', by the priests, and their 'households'¹⁰.

'No stranger' might 'eat of the holy thing': nor 'a sojourner of the priests', nor 'an hired servant': only he that was bought 'with money', or 'born in the house'. And if a priest's daughter were married to a stranger she might not eat thereof; unless she became 'a widow, or divorced, and had no child, but was returned to her father's house as in her youth'. If a man had 'eaten of the holy thing unwittingly', he was to restore it with a 'fifth part' added unto it¹.

Other articles of stipend arose—from 'the first fruits' of oil, wine, and corn, and the 'fleece of the sheep'², and the 'firstlings of cattle'³. And, indeed, 'the first of all the first-fruits of all things'⁴:—from the things 'devoted' to the Lord, and to be redeemed according to the 'estimation' settled⁵—from the 'tenth of the tithe' which the Levites collected⁶—from the 'fifth part' added to the

⁸ Lev. vi. 30.

⁹ Num. xviii. 26—32.

¹⁰ Num. xviii. 12, 13. Deut. xviii. 4.

¹ Ez. xliv. 30.

² Num. xviii. 14. Lev. xxvii. 1—7.

³ Lev. x. 16--20.

⁴ Lev. xxii. 10—14.

⁵ Num. xviii. 15--18.

⁶ Num. xviii. 26—31.

amount of every trespass 'in the holy things of the Lord'⁷—from the fourth year's produce of newly-planted fruit trees; the first three year's produce being declared unlawful to be eaten⁸: and lastly—from the redemption money of the first-born; being five shekels for each⁹.

The whole of this went for the maintenance of the priests: for the expense of the Tabernacle and Temple-service was defrayed by the half-shekel paid by every male of twenty years old and upwards⁰: and by contributions from the rulers of the people¹. On the festivals the priests and Levites likewise partook of a tithe from the nine parts remaining to the proprietors; which they were directed to 'eat before the Lord their God in the place' which he 'chose': that is, where the Tabernacle, or Temple, was. Or if the way were too long, and the place too far off to carry it thither, then it was to be 'turned into money', and food bought for it, and there eaten at their pleasure². It would seem, however, that the produce of the third year was not to be carried to such place, but to be devoted at home 'to the Levite, and the stranger, and the fatherless, and the widow'³. These revenues were probably divided in unequal proportions; a 'daily portion for their service, in their charges, according to their courses': and probably, too, according to the numbers of 'their little ones, their wives, their sons, and their daughters'⁴.

⁷ Lev. v. 15, 16.

⁸ Lev. xix. 23, 24.

⁹ Num. xviii. 15, 16.

⁰ Ex. xxx. 11—16.

¹ 2 Chron. xxxi. 3. Ezra vi. 8—10. vii. 16, 17. Ez. xlv. 17.

² Deut. xiv. 22—26. ³ Deut. xiv. 28, 29. ⁴ 2 Chron. xxxi. 15—19.

Besides the thirty-five cities allotted to the Levites in particular, for their residence; they had also appropriated to them nine-tenths of the titheable produce after the priests had received the first-fruits⁵, out of which they also paid a tenth to the priests, as before mentioned; which was called the first tithe, the 'tithe of the tithes', or the tithe of the holy things: and was directed to be brought by the Levites 'to the house of God'⁶. Besides this there was a second tithe, called the poor man's tithe; or sometimes, as being payable on the third year, the third tithe; and when this had been bestowed upon 'the Levite, the stranger, the fatherless, and the widow', as just noticed, then was every one to address himself to God after a prescribed form; and, after professing that he had done 'according to all that God had commanded him', to beg his blessing on the land which he had 'sworn unto his fathers; a land flowing with milk and honey'⁷. The Levites also received tithes of cattle.

The heave-offering of this tenth of the tithe, as it was directed to be brought to 'Aaron the priest'⁸, is supposed by many to have been a particular provision for the high priest and his family. But even if this were not the case, his superior dignity is clearly indicated in the address of God being made exclusively to him, on this subject: implying, that from him should the allowance be dealt

⁵ Num. xviii. 21-24. Deut. xiv. 28, 29.

⁷ Deut. xxvi. 12-15.

⁶ 2 Chron. xxxi. 6. Neh. x. 38. Tobit i. 7, 8. ⁸ Num. xviii. 28.

out to the inferior priests. The Lord says to him, 'I am thy part, and thine inheritance': 'unto thee have I given them (the offerings) by reason of the anointing'—the peculiar mark of the high priesthood; 'and to thy sons, by an ordinance for ever': and from the whole phraseology it would seem as if the first choice of all was reserved to him⁹.

The mode of maintenance thus settled for the regular priesthood, appears to have been equally just, and reasonable; both as they had no division of the land itself, like the other tribes; and because as it relieved their attention from worldly occupations, it afforded leisure and opportunity for the performance of their more important duties.

Here then is the foundation laid of a priesthood immutably threefold: of which the gradations are clearly marked, by a difference in the mode of consecration, and in the respective, and appropriate duties, and privileges. It will be made clearly to appear, from the inviolability attached to the office of each order, that this arrangement was in a peculiar manner the result of the divine wisdom, and counsel: and it is the great object of the present work to shew, by inductions fairly drawn from the sacred history, admissible in the absence of express evidence, and corroborated by primitive, and unbroken custom, that the threefold priesthood, thus solemnly instituted, has never since been abrogated. But that the ministry of the Church, in the present day, consisting of Bishops, Priests,

⁹ Num. xviii. 1—20.

and Deacons, is a natural, and necessary substitution of the Christian, for the Levitical Hierarchy; made in fulfilment of prophecy, and thereby assured to the Church; the one undivided, holy, and catholic Church of the living God!—of him who is ‘the same yesterday, and to day, and for ever’!

CHAPTER V.

THE CHURCH IN THE WILDERNESS UNDER THE THEOCRACY, *Continued.*

THE LEVITICAL SACRIFICES AND OFFERINGS—BURNT-OFFERINGS—
SIN-OFFERINGS—TRESPASS-OFFERINGS—PEACE-OFFERINGS—MEAT
AND DRINK-OFFERINGS.—THE HOLY DAYS, OR FESTIVALS—THE
SABBATH—THE NEW-MOON—THE PASSOVER—FEAST OF PENTE-
COST—FEAST OF TABERNACLES—FEAST OF TRUMPETS—DAY OF
EXPIATION—THE SABBATICAL YEAR—THE YEAR OF JUBILEE—
FEAST OF PURIM—FEAST OF DEDICATION—MISCELLANEOUS SER-
VICES.

The Levitical Sacrifices and Offerings.

THE sacrifices and offerings, forming so considerable a feature in the worship of the Church under the Jewish Dispensation, consisted of *burnt-offerings, sin-offerings, trespass-offerings, and peace-offerings*; with others of a subordinate description accompanying them, called *meat-offerings*, and *drink-offerings*; to which may be added various *voluntary* offerings, made according to circumstances. But they admit of another classification;—namely, into those technically termed *bloody-offerings*—animal sacrifices which were generally burnt-offerings or sacrifices consumed by fire:—

those termed *unbloody-offerings*; consisting principally of the fruits of the ground, and of which were also the common meat-offerings:—and the drink-offerings, or *libations*; which, like the meat-offerings, generally accompanied the greater sacrifices.

Burnt-Offerings.

Of this description were the earliest sacrifices, prepared with a shedding of blood: an unoffending victim was offered up in substitution for the sinful offerer; thus shadowing out the great propitiation for the sins of mankind—the ‘ransom for all to be testified in due time’¹! The first sacrifice on record, indeed, that of Abel, which if not directed immediately by divine revelation, was accepted as well pleasing in the sight of God, by some testimony visible to Cain, as well as to Abel; was of this kind: as were also most of the offerings made on subsequent occasions. Noah, on the renovation of the Church, and of the public service, ‘took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar’, which he had built².

The patriarch Job, ranked by the Holy Spirit with those exemplary worshippers of God, Noah, and Daniel³, and recognised by the Christian Apostle, St. James, as a pattern of patient endurance⁴; when he feared that his sons might ‘have

¹ 1 Tim. ii. 6. ² Gen. viii. 29. ³ Ez. xiv. 14, 20. ⁴ Jas. v. 11.

sinned' in the days of 'their feasting', 'offered burnt-offerings according to the number of them all'⁵. And again, when he was restored to more than his former prosperity, he was directed to 'pray' for his cruel friends; with a promise that his prayers should be accepted: while they were commanded to bring 'a burnt-offering'—'seven bullocks and seven rams', to Job, who, as a patriarchal priest, should offer it up for them⁶.

In the case of Abram, when 'the Lord made a covenant with him' on a particular occasion, God himself directed the sacrifice—'an heifer, a she-goat', and 'a ram, of three years old each; a turtle-dove, and a young pigeon'; and probably the manner also in which the offering should be made; as the parts were divided; and in the night 'a smoking furnace, and a burning lamp, passed between the pieces'⁷. On another occasion—the well known trial of his faith—he offered up the ram miraculously thrown in his way, 'for a burnt-offering, in the stead of his son'; whom he had been directed by God himself to sacrifice as a victim⁸.

The animals offered were those considered as clean; and consisted generally of bullocks, sheep, and goats, including the young of each, when eight days old⁹; turtle-doves, and young pigeons; if not, indeed, most kinds of birds⁰. No wild beasts were accepted; and therefore what was permitted to be eaten was classed with 'the roe-

⁵ Job i. 5.⁶ Job xlii. 7, 8.⁷ Gen. xv. 1—17.⁸ Gen. xxii. 13.⁹ Lev. xxii. 27.⁰ Lev. xiv. 4—7.

buck and the hart¹; in mentioning which all idea of religious sacrifice appears to have been designedly abstracted. Fishes were not offered: and therefore of such the blood is not forbidden to be eaten, as that of the 'fowl, or of beast'.

These sacrifices were called *burnt-offerings*—or *holocausts*—'so termed from the whole being consumed; or from its ascending upwards to heaven in flame;' being in the Levitical law thus described, 'The burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it'². The whole was consumed; (except the skin, which was the perquisite of the priest³), and affords one of the chief types of the sacrifice of Christ; who, offering himself upon the cross with the 'body' which was 'prepared', or fitted for him⁴, could alone,—'by that one oblation of himself once offered, make a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world'. On which great sacrifice being made the common 'sacrifice and oblation' virtually ceased⁵.

These, as they had been from the beginning, in the patriarchal service, were free-will offerings, wholly devoted to God. The victim offered was according to the person's ability; from a bullock down to a young pigeon⁶. Of this latter kind was the sacrifice offered by the Blessed Virgin; either 'a pair of turtle-doves, or two young pi-

¹ Deut. xii. 15, 22. xv. 22.

² Lev. vii. 8.

³ Dan. ix. 27.

⁴ Lev. vi. 9.

⁵ Heb. x. 5.

⁶ Lev. xii. 8.

geons⁷. If this even were too much for the circumstances of the offerer, a few ears of corn were accepted⁸ in lieu of a living victim. But the jealousy with which God regarded an unworthy offering may be collected from this apparently trifling circumstance. The age of the turtle doves is not mentioned, because these birds were always good for food whenever they appeared; while the pigeons are expressly directed to be 'young', least that should be offered to God which is considered unfit for the food of man. And the choice between these birds was perhaps given because they may not have been both in season together.

The manner of performing the ceremony was this: the offerer brought the victim to 'the door of the Tabernacle of the congregation before the Lord'⁹, which after the erection of the Temple was construed to mean the court of Israel, or of the priests; and the attendance of the offerer was so essential, that women, who were forbidden to enter this court at any other time, were admitted when they offered a burnt-offering: then the owner laid his hand upon the head of the sacrifice, while alive, as if acknowledging his own liability to punishment, and transferring his sin to the victim; who by thus bearing his iniquity aptly prefigured him, on whom the Lord laid 'the iniquity of us all'¹⁰! who bare 'our sins on his own body on the tree'¹, 'the lamb of God which taketh away the sins of the world'²!

⁷ Lu. ii. 24,⁸ Lev. ii. 14.⁹ Lev. i. 3.¹⁰ Is. liii. 6.¹ 1 Pet. ii. 24.² Jo. i. 29.

The animal was then killed: sometimes during the Tabernacle service; it would appear, by the offerer himself; and the blood was sprinkled by the priest round about upon the altar. The parts were then separated, and ‘seasoned, with salt’³. This was a ceremony expressly directed. ‘With all thine offerings thou shalt offer salt’; ‘every oblation of thy meat-offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God’—the common but strongest token of friendship between men—‘to be lacking’. It was also sacredly observed amongst the Jews; and is perhaps alluded to by our Saviour when he says—‘Every one shall be salted with fire, that is—either doomed to the punishment of fire’, or made, as by a fire, a sacrifice fit for God’s altar, as ‘every sacrifice is salted with salt’⁵. From the trench round about the altar in the Temple the blood, there profusely shed, was conveyed by subterraneous channels into the brook Cedron. The burnt-offerings were only to be offered ‘in the place where the Lord’ himself ‘chose’⁶: the offering was made by day-light; and the blood was sprinkled before sun-set; as it was considered after that time to become polluted: but the burning—the consumption of the victim, might be continued during the night.

The intention of the burnt-offering was expressly declared to be—to ‘make atonement for the offerer’⁷. That it was not a mere reasonable, and

³ Lev. ii. 13.⁶ Deut. xii. 14.⁵ Mar. ix. 49.⁷ Lev. i. 4.

voluntary offering to God, in acknowledgment of his being the creator and preserver—the great Lord of all, is clearly established both by the nature of these sacrifices, and of those of Cain and Abel, now, by the more recent ones, fully explained. On what occasions they were peculiarly offered seems, however, uncertain. They are supposed by the Jewish Doctors, to have been offered for the expiation of evil thoughts; as the sin and trespass-offerings were of evil actions; or to atone for the breach of affirmative precepts, as the latter did for that of negative ones; and their being made, as the sacrifice of Abel was, in full faith of the promised Messiah, seems to refer more to some sin of the mind, or understanding, than to one of the body. The law announces, indeed, certain sins for which a burnt-offering, as well as a sin-offering, should be made⁸; and the woman for her purification, is directed to make it⁹.

Sin-Offerings.

The sin-offering was also an animal sacrifice, made for ‘the sin through ignorance’, or inadvertency; whether of individuals—‘a priest’, a ‘ruler’, or ‘one of the common people’; or of ‘the whole congregation of Israel’; ‘against any of the commandments of the Lord concerning things which ought not to be done’. And the victim to be offered was, for the priest, and for the whole congre-

⁸ Lev. v. 1—10.⁹ Lev. xii. 6—8.

gation, respectively, a young bullock; for the ruler, a male kid of the goats; and for the common people, a female kid of the goats⁰. These offerings were to be accompanied with 'amends for the harm done', or restitution, where possible¹. To this practice our Lord makes his beautiful allusion in the gospel: 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift'².

Another occasion for the sin-offering was any legal pollution: thus on the purification of a woman after child-birth³—after the cleansing of a leper⁴—and after every other species of uncleanness mentioned in the fifteenth chapter of the book of Leviticus, was it required. There were also sin-offerings to be offered at stated seasons; as on the new moon, 'a kid of the goats': on the fifteenth day of the passover month, and for seven days successively, a goat⁵—on the feast of trumpets, a kid—and at the feast of Tabernacles, a kid for seven days together⁶.

Of these sacrifices—the common sin-offerings, the fat only was burnt upon the altar, and the blood was poured out, part on the horns, and part at the bottom, of the altar⁷. The flesh was to be eaten by the priests in the holy place; and by

⁰ Lev. iv. 2, 3, 13, 14, 22, 23, 27, 28.

² Matt. v. 23, 24.

⁴ Lev. xiv. 19.

⁵ Num xxviii. 11—17, 22, 24.

¹ Lev. v. 16 vi 4, 5.

³ Lev. xii. 6.

⁶ Num. xxix. 5, 7, 11.

⁷ Lev. iv. 25, 26.

these, and the trespass-offerings, were they principally maintained in their weekly attendance on the Temple service. Some sin-offerings there were, however, of a more solemn nature, of which the priest had no part; but they were entirely consumed with fire without the camp⁸, the kidneys and the fat, only, being burnt on the altar of the burnt-offerings, and the blood sprinkled on and about the altar. Of this sort was the high priest's sin-offering for ignorance; perhaps because his sin was considered as of a more aggravated nature:—his offering on the day of expiation⁹:—and also the sin-offering bullock for the whole congregation⁰.

An allusion is made by St. Paul, to this particular sacrifice, that Christ 'who knew no sin', was 'made to be sin for us'¹; and that as the bodies of the beasts were 'burnt without the camp', so he 'suffered without the gate'—without the camp, 'that he might sanctify the people with his own blood'². Thus 'what the law could not do',—'for it is not possible that the blood of bulls and of goats should take away sins', 'God, sending his own son, in the likeness of sinful flesh, and for sin, (or by a sacrifice for sin,) condemned sin in the flesh'³: and he who was 'once offered to bear the sins of many', shall, to them that look for him, 'appear the second time, without sin, (or any other sin-offering,) unto salvation'⁴.

⁸ Lev. xvi. 27.

⁹ Lev. xvi. 6.

⁰ Lev. iv. 13, 14.

¹ 2 Cor. v. 21.

² Heb. xiii. 12, 13.

³ Rom. viii. 3. Heb. x. 4.

⁴ Heb. ix. 28.

Trespass-Offerings.

The third kind of offering was the *trespass-offering*, differing but little from the sin-offering, and sometimes even apparently confounded with it: as where it is said, 'he shall bring his trespass-offering unto the Lord, for the sin which he hath sinned'⁵. But still a difference is perceptible. The trespass-offering was never offered but for individuals; the victim was a ram, or something below this; on no occasion a bullock; and the blood was never put on the horns of the altar, but only sprinkled round the bottom. With respect to the offences for which it was offered, the latter seems applicable to cases of doubtful sin; to which, as noticed in the law⁶, the Jewish Doctors, in later times, have added a variety of others; being refinements on the former. The trespass-offering was, however, to be made in other, and wilful cases, wherein restitution was also to be made: as in case of goods received, and denied; or taken by violence; or deceitfully gotten; or found when lost, and denied. In all these instances a 'fifth part' more was to be given; and the trespass-offering was a ram. The same took place in the crime of sacrilege⁷: and of committing violence on a bond-maid⁸. In the case of the Nazarite the trespass-offering was a lamb only⁹; and in that of

⁵ Lev. v. 6.⁶ Lev. v. 2—5.⁷ Lev. v. 16.⁸ Lev. xix. 20—22.⁹ Num. vi. 12.

the leper there was a slight difference of circumstances in the manner of offering⁰.

Peace-Offerings.

The *peace-offerings* were made in cases of thanksgiving, of a 'voluntary offering', or in consequence of a vow made¹: and they were generally a calf, a lamb, or a goat, accompanied with a proper meat-offering². These when for thanksgivings, and vows, were to be 'without blemish': but for a free-will offering, a 'bullock or a lamb', with 'any thing superfluous or lacking'³, would be accepted. The meat-offerings accompanying these were unleavened cakes, and wafers, mingled and anointed with oil; and leavened bread; part of which was offered on the altar, and the rest given to the priests⁴.

The persons who offered these were—the devout among the heathen, the congregation of Israel as a body, or the several individuals of it. The first, though forbidden by their own hand to offer 'the bread of God' as such offering⁵, might yet effectuate their good intention through the priest. The peace-offering for the whole congregation was made at the feast of Pentecost, once in the year, and consisted of two lambs of a year old⁶. The offering of individuals was of three kinds—one offered without bread; one with bread; and the

⁰ Lev. xiv. 1—14.

¹ Lev. vii. 12—16.

² Lev. iii. 1, 6, 12.

³ Lev. xxii. 23.

⁴ Lev. vii. 11—21.

⁵ Lev. xxii. 25.

⁶ Lev. xxiii. 19.

peace-offerings of the Nazarites, which were accompanied with particular ceremonies.

In all peace-offerings the fat and the kidneys were burnt upon the altar; and if a sheep or goat, the whole rump or tail⁷. The breast, and right shoulder, which belonged to the priest, are called 'the wave-breast', and 'the heave-shoulder'⁸, because they were respectively 'heaved up'—lifted up towards heaven, and 'waved' to and fro, in all directions⁹, and towards all quarters, to signify their being thus offered, or sanctified, to the God of heaven and earth. These perquisites of the priests were dressed and prepared by the Levites, both for themselves and for the priests, while these latter were engaged in the offering: and the flesh was soddened 'in pots, in cauldrons, and in pans'¹⁰. It was for the rapacity, and indecent conduct on this occasion, of Hophni and Phinehas, the sons of Eli, in taking part of what was distributed of the peace-offerings, among the people, under a new custom adopted by themselves, that these unworthy priests brought the offering of the Lord into contempt, and were denounced, and cut off from the priesthood¹. It was the part belonging to the people, perhaps, that sometimes appeared in the common market: which caused St. Paul to direct his converts to eat 'whatsoever was sold in the shambles, asking no question for conscience sake'².

⁷ Lev. iii. 3—5, 9—11.

⁸ Lev. vii. 34.

⁹ Ex. xxix. 27.

¹⁰ 2 Chron. xxxv. 13, 14. ¹ 1 Sam. ii. 12—36, iv. 11. ² 1 Cor. x. 25.

The unbloody sacrifices, or *meat-offerings*, consisted of fine flour, either of wheat, or barley, made into cakes, or wafers, with oil or frankincense; seasoned with salt, but without leaven or honey². These were never offered as sin-offerings, except in cases of extreme poverty. The *drink-offerings* accompanied both kinds of sacrifice—bloody and unbloody; and consisted merely of wine, part being poured upon the victim, and the remainder allotted to the priests.

Besides these particular sacrifices there were the ordinary oblation of the shew-bread,—the twelve loaves, replaced every sabbath-day on the golden table in the sanctuary³—the annual ‘sheaf of the first-fruits of the harvest’, to be waved before the Lord⁴—and two loaves of fine flour, to be also waved fifty days after this, at the feast of Pentecost—a ‘new meat-offering unto the Lord’⁵. Many other voluntary offerings there were, or free oblations, the consequences of promises, or vows; the latter of which were considered more obligatory than the former: and to the perversion of this duty our Lord refers, when he denounces the conduct of the Pharisees towards their parents, in their hypocritical declarations, that whatever they might have otherwise given to them was ‘Corban’, or ‘a gift’ to God⁶.

There were also oblations prescribed, which were either first fruits, or tithes. The former

² Lev. ii. 1—16.

³ 1 Chron. ix. 32.

⁴ Lev. xxiii. 9—14.

⁵ Lev. xxiii. 15—17.

⁶ Mar. vii. 11.

were of the ripe fruits', and of 'liquors', and of the best of the oil, wine, and wheat',—'the first of all the fruit of the earth': and of 'all trees'; the first-born also of 'sons', of 'cattle', of 'herds', and of 'flocks'; and the 'fleece of the sheep'⁷. The amount, or value, rested in the liberality of the giver: and this appears, by the Jewish writers, to have varied from a fortieth, to a sixtieth part: the first being offered, as they say, with a good eye, and the latter with an evil eye: to which saying our Lord may be supposed to allude in the answer of the householder to his labourers in the vineyard⁸.

The first fruits were offered from the feast of Pentecost to that of Dedication, as being then more beautiful, and valuable: and the sons, and unclean animals, were redeemed at a price. The harvest could not be gathered in, till the new sheaf was offered⁹; nor any bread be made of new corn, till the new loaves were placed upon the altar, on the day of Pentecost; previous to which the corn was considered as unclean, or unholy. Wherefore the Apostle says, in reference to this, 'if the first fruit be holy the lump is also holy'¹⁰: and the most glorious harvest does he contemplate when he exclaims, 'now is Christ risen, and become the first fruits of them that slept'! As this sheaf was raised from the earth, so shall be the whole harvest—'Christ the first fruits, and af-

⁷ Ex. xxii. 29. Num. xviii. 12, 13. Deut. xviii. 4, xxvi. 2.

Neh. x. 35, 36.

⁸ Matt. xx. 15.

⁹ Lev. xxiii. 10, 14.

¹⁰ Rom. xi. 16.

terward they that are Christ's at his coming'¹. As the public waving of the sheaf announced the coming of the earthly harvest, so, no doubt, in the eye of faith, it indicated a far sublimer event!

The first fruits were the property, and part subsistence, of the priests, and their families; and 'the tithe of the land', whether of the seed, or of the fruit, or of the herd, or of the flock, was declared to be 'holy unto the Lord'²; and this did God give to the children of Levi as 'an inheritance for their service'³. The tithes of the produce of the field might be redeemed, on payment of a fifth part of the value in addition; but this was not permitted with respect to 'the herd', or 'the flock'⁴.

In addition to these occasional sacrifices, were others regular, and periodical; as the daily sacrifice, a burnt-offering of two lambs, with a bread and a drink-offering⁵—the weekly offering on the sabbath-day, of two lambs, and a meat and drink-offering⁶;—a monthly sacrifice, or burnt-offering, at the new moon; consisting of 'two young bullocks, a ram, and seven lambs of the first year, without spot', with 'a meat-offering' to each; and a kid for 'a sin-offering'⁷: and the sacrifices on the great yearly feasts, of the Passover;—the day of Pentecost, or first fruits; and the feast of Tabernacles; and also those on the great day of expiation, or atonement.

¹ 1 Cor. xv. 20, 23. ² Lev. xxvii. 30, 32. ³ Num. xviii. 21.

⁵ Ex. xxix. 38—40. Num. xxviii. 3—8. ⁴ Lev. xxvii. 31—33.

⁶ Num. xxviii. 9, 10.

⁷ Num. xxviii. 11—28.

The Holy-days, or Festivals.

The Levitical festivals may be described according to their recurrence in their seasons:—as they were *daily, weekly, monthly, annually*, and even after a *lapse of years*.

The daily sacrifice.

In the Tabernacle service this consisted of ‘two lambs of the first year’, offered ‘day by day, for a continual burnt-offering’: ‘which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord’—the one in the morning at the third hour, accompanied with a meat-offering, and the other at even—at the ninth hour, with a drink-offering⁸. As God had been pleased to direct that they should make him a Tabernacle, or house, wherein he might ‘dwell among the children of Israel’⁹; so was he pleased also to order a provision for it, of meat, and bread, and wine; to be supplied twice in the day, according to the custom amongst his creatures. By this it was shewn them that the Lord would consider himself as neglected and dishonoured if a less provision were made for his house, than for that of a common individual. A lamb, it may be perceived, was chosen, as at the first, when Abel made his acceptable sacrifice.

⁸ Ex. xxix. 38—42. Num. xxviii. 3—8.

⁹ Ex. xxix. 45.

This offering was never omitted. On the sabbath it was doubled; and upon the great feasts other sacrifices were added. And it is not probable that the custom ceased, during the wandering in the wilderness, as some have imagined, merely because the command and direction are repeated in the book of Numbers^o.

The Sabbath.

The sabbath, or seventh day of the week, appears to have been amongst the earliest instituted ordinances; and whenever the institution took place, of which there has been some doubt, there seems to be none as to its object. This was to celebrate God's praises for the glories of creation, and to afford man an opportunity for so doing, by a rest, or pause from the labour to which he was doomed on his expulsion from Paradise. It is clear that a direction had been given for keeping the sabbath-day holy before the formal promulgation of the Decalogue; and it is frequently referred to as 'a sign' between God and man. 'Verily, my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations'—'for a perpetual covenant'; 'that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it, shall surely be put to death'.—'Six days may work be done, but

^o Num. xxviii. 3—8.

in the seventh is the sabbath of rest, holy to the Lord¹.

The reason of this service is thus given—‘for in six days the Lord made heaven and earth; and on the seventh day he rested, and was refreshed’². Therefore was the seventh day declared to be ‘the sabbath of rest, an holy convocation’; ‘it is the sabbath of the Lord in all your dwellings’³. Another reason is also given; ‘Remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day’⁴.

It was to be ‘hallowed’, or kept sacred, in a high degree. The most gracious promises were made for the observance of it, and the severest denunciation of God’s wrath against the profanation. ‘Blessed’ is he called who ‘keepeth the sabbath from polluting it’: and to the ‘eunuch’, and to ‘the sons of the stranger’—those excluded from ‘the congregation of the Lord’, were the promises made of a ‘place’, and ‘an everlasting name’; and that ‘even them’ would God bring to his ‘holy mountain, and make them joyful in his house of prayer’; and accept ‘their burnt-offerings, and their sacrifices’, upon his altar⁵. To destroy all improper cupidity for gain, no work whatever was to be done on this day. They were neither to sow, nor

¹ Ex. xxxi. 13 — 16.

² Ex. xxxi. 17. And see Ez. xx. 12.

³ Lev. xxiii. 3.

⁴ Deut. v. 15.

⁵ Is. lvi. 1—7. And see lviii. 13, 14. Jer. xvii. 24, 25.

to reap; even in 'earing time, and in harvest' they were to 'rest', that they and their household might be 'refreshed'⁶. No fire was to be kindled 'throughout their habitations'⁷, and he who even gathered sticks for the purpose was put to death, at the express command of the Lord⁸. Unnecessary moving out of their place seems forbidden⁹; and in later times any journies but for a short distance, called a sabbath day's journey⁰. The services of the Tabernacle were, however, to be performed on this day. The daily burnt-offering was doubled, and the shewbread exchanged¹.

Nehemiah, the Jewish governor, provided for a strict observance of the sabbath by many regulations, declaring his determination to prevent, even by force, any pollution of it². To the positive precepts on this subject the Jews added many 'traditions', which are frequently referred to in the Gospel: but the true spirit of the Sabbatical worship, in contradistinction to these, is fully determined by the Saviour. Our Lord—himself the 'Lord of the Sabbath', did, on this point, as well as others, release his Church from the burdensome ceremonies of the Law: mercifully declaring that 'the sabbath was made for man, and not man for the sabbath'³. And that 'it is lawful to do well on the sabbath days'⁴. The essential and spiritual duties, however, must be regarded

⁶ Ex. xxxiv. 21. xxiii. 12.

⁸ Num. xv. 32—36.

⁰ Ac. i. 12, with Matt. xxiv. 20

¹ Num. xxviii. 3—10. Lev. xxiv. 8.

⁴ Matt. xii. 12. Lu. vi. 9.

⁷ Ex. xxxv. 3.

⁹ Ex. xvi. 29, 30.

² Neh. x. 31. xiii. 15—22.

³ Mar. ii. 27, 28.

as of perpetual obligation; and ever to be performed till that 'rest' is obtained, which 'remaineth to the people of God'⁵.

Under the Levitical dispensation, the limits of the sabbath were 'from even unto even'⁶; and in the Gospel times the holy day was changed from 'the seventh', to the 'first day of the week', when the sacrament of the Lord's supper was celebrated⁷. And the Law and the prophets were read, and expounded to the people⁸.

The New Moon.

The notice of this, as a monthly festival, is not very clear in scripture; for most of the directions given concerning it rather seem applicable to the feast of the new moon in the month Tisri, the first month in the year, and called 'the feast of Trumpets'. That there was a monthly festival, though of a lower nature, is rather to be gathered from some incidental passages, than from any positive description. Thus at the 'new moon' the youth David was to sit with the king at meat⁹. Again, the husband of the Shunamite says, 'Wherefore wilt thou go to him (the prophet) to-day, it is neither new moon nor sabbath'¹⁰, plainly intimating a festival of frequent recurrence. To such the prophet Amos seems to refer in the passage before cited, 'When will the new moon and the

⁵ Heb. iv. 9.

⁶ Lev. xxiii. 32.

⁷ Ac. xx. 7. 1 Cor. xvi. 2.

⁸ Ac. xiii. 27, 44. xv. 21. xviii. 4.

⁹ 1 Sam. xx. 5, 18.

¹⁰ 2 Kings iv. 23.

sabbath be gone¹, implying the same thing. While they are mentioned by God himself; as in the prophet Isaiah—‘the new moons, and sabbaths, I cannot away with’².

In other passages, however, as the new moons are mentioned in a progressive order, ‘the sabbaths’, the ‘new moons’, and the ‘set or solemn feasts’³, the argument grounded on this latter reasoning seems to fail.

The blowing of trumpets was the common custom; but it is supposed that the instrument used on the monthly feast was the silver trumpet⁴, and that on the yearly one the cornet, or one made of horn. It is said also that they had the choice of two days for the common festival, from the difficulty of ascertaining when the new moon was first visible: and that this will account for David’s being expected two several days at the feast⁵. It does not appear that on the common feast, servile work was forbidden.

The Passover.

This ordinance was instituted, as has been before remarked, on the night preceding the Israelites departure from Egypt; and was to be unto them ‘for a memorial’ of their preservation, and of the signal deliverance worked out for them, when God slew the first-born of the land.

¹ Amos viii. 5.

² Is. i. 13.

³ 1 Chron. xxiii. 31, 2 Chron. ii. 4, xxxi. 3. Ezra iii. 5. Neh. x. 33.

⁴ Num. x. 10.

⁵ 1 Sam. xx. 24, 27.

They were directed, therefore, to 'keep it a feast to the Lord throughout their generations—a feast by an ordinance for ever'⁶. It is sometimes called by the holy writers, the 'feast', or 'days, of unleavened bread'⁷, from a conspicuous feature of the ceremony. It was to be observed by all, on pain of death, except under very particular circumstances⁸. But a stranger, a foreigner, or a hired servant, except circumcised, could not eat thereof⁹. The day on which it was kept was the first day of the fourteenth month, at even; and on the fifteenth day was 'the feast of unleavened bread'¹⁰. The day preceding was called the preparation of the Passover¹, and all were required to sanctify, and prepare themselves².

The manner of eating the Passover, and the several ceremonies attending this important ordinance—important as the antetype of the Christian sacrament of the Lord's Supper, are fully detailed in the twelfth chapter of the book of Exodus: and there are occasional notices of its celebration till the institution of the substituted rite. Thus the children of Israel kept it on the first appointed day in the wilderness of Sinai³. Again, the celebration of it is recorded on their arrival in the plains of Jericho; when they made unleavened cakes of the corn of the land, and the manna thereafter ceased to be supplied⁴; the practice having been inter-

⁶ Ex. xii. 14.⁷ Ex. xxiii. 15. Mar. xiv. 12. Ac. xx. 6.⁸ Lev. xxiii. 5, 6.⁸ Num. ix. 1-14. 2 Chron. xxx. 17-20.¹ Jo. xix. 14.⁹ Ex. xii. 43-45. Num. ix. 14.² 2 Chron. xxv. 6. Ezra vi. 20, 21. Jo. xi. 55.³ Num. ix. 4, 5.⁴ Josh. v. 10-12.

mitted thirty-nine years, because those that had been circumcised had died in the wilderness, and all that were born in the wilderness were uncircumcised⁰.

In the days of Hezekiah, king of Judah, was there a remarkable celebration of the feast. A proclamation was made throughout all Israel 'that they should come to keep the Passover' at Jerusalem: this not having been 'done of a long time in such sort as it was written'¹; for the schismatical ten tribes had neglected to observe the ordinance after their secession; and even the inhabitants of Jerusalem had not so properly kept it, as it would appear, 'since the time of Solomon'. On this occasion the king gave '1000 bullocks, and 7000 sheep': and the princes '1000 bullocks, and 10,000 sheep'². In the days of Josiah, also, was there another particular celebration; when the king gave for the service 33,000 bullocks, 'besides lambs and kids'; and the princes, and chief of the Levites gave great numbers also: and there was no such Passover 'kept in Israel from the days of Samuel the prophet'³.

'The children of Israel'—those which 'came again out of the captivity', all such as had separated themselves from the filthiness of the heathen of the land', kept the feast after the building and dedication of the Temple⁴. The Jews have, throughout succeeding generations, generally ob-

⁰ Josh. v. 2—9.¹ 2 Chron. xxx. 5.² 2 Chron. xxx. 1—26.³ 2 Chron. xxxv. 1—19.⁴ Ezra vi. 19—22.

served the Passover at the appointed seasons, and with much of the original ceremonies.

Our blessed Lord celebrated this feast several times during the period of his public ministry: and at length he himself—the true paschal lamb, was sacrificed on one of the anniversaries: and expired upon the cross on the very day and hour, according to the opinion of many, in which the lamb was slain, and eaten in Egypt. By the celebration of the Lord's Supper does the true Israelite keep a feast unto the Lord, as a memorial of his great mercies—the deliverance of his people from their sins, from a slavery more wretched than what was suffered in 'the house of bondage'!

The feast of Pentecost.

This was the second great annual festival; and was directed in these words:—'Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn'⁵; that is, according to the injunction in another place, 'fifty days'—from the morrow after the sabbath, from the day' that 'the sheaf of the wave offering' was brought, (that is, of the barley harvest,) to 'the morrow after the seventh sabbath'—'seven sabbaths complete'⁶. 'Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering; and thou shalt rejoice before the Lord thy

⁵ Deut. xvi. 9.

⁶ Lev. xxiii. 15, 16.

God⁷. It is thus called, the ‘feast of weeks’⁸, because celebrated a week of weeks, or seven weeks, after the first day of unleavened bread. It is also called ‘the feast of harvest’⁹;—of the ‘wheat harvest’¹⁰, and also ‘the day of first fruits’¹, ‘the first fruits of the ‘labours’ which they had ‘sown in the field’²; because on this day they presented to God the first fruits of his bounty—‘two wave loaves—of fine flour—baken with leaven’³.

With the sacrifices then offered, as before described, the following form of confession and thanksgiving was directed to be used. ‘Thou shalt speak and say before the Lord thy God—
‘A Syrian ready to perish was my father; and he
‘went down into Egypt, and sojourned there with
‘a few, and became there a nation, great, mighty,
‘and populous; and the Egyptians evil-entreated
‘us, and afflicted us, and laid upon us hard bond-
‘age: and when we cried unto the Lord God of
‘our fathers, the Lord heard our voice, and looked
‘on our affliction, and our labour, and our oppres-
‘sion: and the Lord brought us forth out of Egypt
‘with a mighty hand, and with an out-stretched
‘arm, and with great terribleness, and with signs and
‘wonders; and he hath brought us into this
‘place, and hath given us this land, even a land
‘that floweth with milk and honey. And now,
‘behold, I have brought the first fruits of the land,
‘which thou, O Lord, hast given me’. And thou

⁷ Deut. xvi. 10, 11.⁸ Ex. xxxiv. 22.⁹ Ex. xxiii. 16.¹⁰ Ex. xxxiv. 22.¹ Num. xxviii. 26.² Ex. xxiii. 16.³ Lev. xxiii. 17.

shalt set it before the Lord thy God, and worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite and the stranger that is among you⁴.

This feast, when mentioned in the Gospel, is called after the Greek word (Pentecoste—fifty) ‘the day of Pentecost’⁵.

The feast of Tabernacles.

This feast was instituted by an immediate ordinance from God, in memory of the children of Israel dwelling in tabernacles, or booths, during the sojourning in the wilderness. It was a feast of seven days, beginning on the fifteenth day of the seventh month, when the ‘fruit of the land’ was gathered in. Hence it was also called ‘the feast of in-gathering—at the year’s end’⁶. In order to represent the principal object of the ceremony, it was ordered, that they should take ‘the boughs of goodly trees, branches of palm trees, and the boughs of thick trees’.—‘Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt’⁷.

An efficacious method was this of reminding

⁴ Deut. xxvi. 5—11.

⁶ Ex. xxiii. 16, xxxiv. 22.

⁵ Ac. ii. 1. xx. 16.

⁷ Lev. xxiii. 40, 42, 43.

the chosen people when God had 'brought them into the land which he swore unto their fathers', and had 'given them great and goodly cities, which they builded not; houses full of all good things, which they filled not; wells digged, which they digged not; vineyards and olive trees which they planted not; and when they had eaten and were full',—reminding them of their former state, when they suffered hunger, and thirst; 'lest they should forget the Lord which brought them forth out of the land of Egypt, from the house of bondage'⁸.

During each of the eight days it lasted, different offerings were made. On the first day thirteen bullocks, two rams, and fourteen lambs: with a meat-offering; and a kid for a sin-offering; and all this 'beside the continual burnt-offering, his meat-offering, and his drink-offering'. The sacrifices decreased every day by one bullock; and on the eighth day, the burnt-offering was one bullock, one ram, and seven lambs, with their meat and drink-offerings, and a goat for a sin-offering⁹.

This was a season of peculiar festivity: and at a later period a libation was made, or pouring out of water upon the altar, drawn from the pool of Siloam. To this ceremony our Lord is supposed to refer, when standing up 'in the last day, that great day of the feast', he 'cried, saying, if any man thirst let him come unto me and drink'; adding a promise of 'rivers of living water'; in refer-

⁸ Deut. vi. 10—12.

⁹ Num. xxix. 12—38.

ence to 'the spirit which they that believe on him should receive,' as 'the Holy Ghost was not yet given'⁰.

At these three particular seasons 'all the males' were to 'appear before the Lord their God, in the place which he should choose'; and 'not appear before the Lord empty'. The precept was—'every man shall give as he is able; according to the blessing of the Lord thy God which he hath given thee'¹. In the season of festivity they were to rejoice in the feast, their families and their households: with 'the Levite, the stranger, the fatherless, and the widow'². And that they might attend the service of the Lord with confidence, and without fear, they were preserved by the constant repetition of a miracle: it was promised that no man should 'desire their land' during their absence: for God would cast out the nations from before them, 'and enlarge their borders'³. To Jerusalem did 'the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord'⁴. By this may be supposed to be typified the gathering of the people to the Church of Christ, from all the quarters of the earth; and to this, probably, did St. Paul allude, when he says—'ye are come unto the city of the living God, the heavenly Jerusalem;—and to the general assembly and Church of the first-born—and to God the judge of all'⁵.

⁰ Jo. vii. 37—39.

² Deut. xvi. 14.

⁴ Ps. cxxii. 4.

¹ Deut. xvi. 16, 17.

³ Ex. xxxiv. 23, 24.

⁵ Heb. xii. 22, 23.

These three great festivals are become of importance to the Christian, from three great events with which they are connected. During the feast of Tabernacles was the Saviour born, and baptized: at the season of the Passover was he crucified: and on the day of Pentecost did the Holy Ghost descend upon the Apostles—the first fruits of the promised out-pouring of the spirit on all believers.

The feast of Trumpets.

This was held on the new moon of the month Tisri, the seventh of the ecclesiastical, and the first of the civil year. It is called ‘a day of blowing the trumpets’⁶—‘a memorial of blowing of trumpets’⁷. On this day ‘a holy convocation’ was held, no servile work was permitted to be done, and particular sacrifices were directed⁸. The meaning of this festival is much disputed: whether it was to commemorate the creation of the world, supposed to have been at this season, when ‘the sons of God shouted for joy’⁹; or the giving of the law at Mount Sinai, when the ‘voice of the trumpet’ was heard ‘exceeding loud’¹⁰: or whether it was merely a call to duty, as in other cases, when they moved the camp, or prepared for war: as also in the ‘days of gladness’, and in ‘the solemn days’¹: and to which call both the prophet

⁶ Num. xxix. 1.⁸ Lev. xxiii. 25 Num. xxix. 2 - 6.¹⁰ Ex. xix. 16.⁷ Lev. xxiii. 24.⁹ Job xxxviii. 7.¹ Num. x. 5—10.

Isaiah, and the Apostle St. Paul, are supposed to refer². The blowing of the trumpets, however, was more peculiar to this festival; as appears by the exhortation of the Psalmist—‘Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day: for this was a statute for Israel’³.

The fast of Expiation, or day of Atonement.

Of all the sacrifices and ceremonies of the Mosaic ritual, those of the fast of expiation, or great day of atonement, held on the tenth day of the month, Tisri, were the most awful, and important. It was observed as the strictest fast, wherein they were required to assemble in ‘holy convocation’, and ‘to afflict their souls’: and ‘no work at all’ was to be done thereon. Its purpose was thus declared; ‘It is a day of atonement, to make an atonement for you before the Lord your God’! And it was further declared that ‘whatsoever soul’ should not be ‘afflicted in that day’, or should ‘do any work’ thereon, the same soul should be ‘cut off’, and ‘destroyed’ from amongst the people of God. It was pronounced to be ‘a sabbath of rest’—‘a statute for ever, throughout their generations’. The service began on the ninth day of the month—the preceding day, at even, and continued till the following even⁴. The offerings were a bullock, a ram, and seven lambs: with a meat offer-

² Is. lx. 1. Eph. v. 14. ³ Ps. lxxxi. 3, 4. ⁴ Lev. xxiii. 27–32.

ing to each; and a kid for a sin-offering: and this, 'beside the sin-offering of atonement', peculiar to the day; and the daily sacrifice—'the continual burnt-offering'⁵.

On this solemn occasion, and on this day only in the whole year, was the high priest, and he alone, permitted to enter 'the holy of holies', to go 'within the vail', and stand 'before the mercy-seat': on pain of like death, should he intrude at other times, as Nadab and Abihu had suffered: 'and there (said God) I will appear in the cloud 'upon the mercy-seat'! Previous to the high priest habiting himself for this awful duty, he was to 'wash his flesh in water', and this it would appear, several times in the day, on the several changings of his garments⁶. Then laying aside his more sumptuous robes, called the 'golden garments', he put on the suit of fine white linen—the 'coat', the 'breeches', the 'girdle', and 'mitre'. These 'holy garments'⁷ were probably used on this day as indicative of the peculiar purity, and humility required.

Before the high priest entered into the most holy place, he sacrificed a 'young bullock for a sin-offering' for himself, and the other priests, and Levites: and a ram for a burnt-offering. Then he took 'two kids of the goat for a sin-offering' for the whole congregation: and a ram for a burnt-offering. Having made the 'atonement for himself and for his house'—the house of Aaron, or of

⁵ Num. xxix. 7—11.

⁶ Lev. xxvi. 23, 24.

⁷ Ex. xxviii. 2.

Levi, he presented the two goats 'before the Lord, at the door of the Tabernacle': when casting lots upon them, 'one lot for the Lord, and the other lot for the scape-goat', he offered the one 'for a sin-offering', and presented the other 'alive before the Lord, to make an atonement with him', previous to letting him go 'for a scape-goat into the wilderness'. He then sacrificed the bullock—the 'sin-offering for himself'; and taking 'a censer full of burning coals of fire from off the altar', and having 'his hands full of sweet incense, beaten small', he went 'within the vail'; and 'put the incense upon the fire before the Lord, that the cloud of the incense might cover the mercy-seat upon the testimony, that he die not'. Then he sprinkled the blood of the bullock, 'with his finger, upon the mercy-seat eastwards, and before the mercy-seat', 'seven times'. After that, he sacrificed the goat—the 'sin-offering for the people', and sprinkled the blood within the vail in the same manner.

Thus was the holy place itself, and the altar, to be purified; and an atonement made for them, 'because of the uncleanness of the children of Israel, and because of their transgressions in all their sins'. The like was he to do 'for the Tabernacle of the congregation', without the Sanctuary; sprinkling the horns of the altar seven times with the blood of the bullock, and of the goat, to 'cleanse it, and hallow it from the uncleanness of the children of Israel'. During this no man was to go into the Tabernacle of the congrega-

tion, 'until he came out': and when this duty was completed, then the high priest, laying 'both his hands upon the head of the live goat, and confessing over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat', delivered him into the 'hand of a fit man', to take him 'into the wilderness'—to 'bear upon him all their iniquities unto a land not inhabited'! After changing his garments—leaving the linen ones in the holy place, he made the other offerings; the bullock and the goat—the sin-offerings, these being 'carried forth without the camp, and there burnt in the fire—their skins, and their flesh, and their dung'⁸.

The various features of this ceremony—the single person by whom the atonement was made—the scape-goat, on whom the sins of the people were laid—the sprinkling of drops of blood—and the sacrifice without the camp, are eminently typical; and worthy to be regarded with the highest interest and veneration, by all who are willing to accept the great salvation wrought for them!

Here may it be observed, that all the fasts of the Church were celebrated with every possible token of sadness, and grief; with ashes and dust strewed on the head; the common garments rent; and sackcloth put on instead; with, sometimes, the lying on sackcloth and ashes; lying all night therein 'with fasting, and with weeping, and with mourning'⁹.

⁸ See Lev. xvi. throughout.

⁹ 2 Sam. xiii. 19. Is. lviii. 5. Lam. ii. 10. Joel i. 13. ii. 12--17.

The Sabbatical Year.

As the Sabbath was a day of rest, both for man and beast, so was there a Sabbath of the land also appointed, 'the seventh year'—'a sabbath of rest unto the land, a sabbath for the Lord'—when it was to be let rest, and lie still. The field was not to be sowed, nor the vineyard to be pruned. The spontaneous produce, however, was to be eaten, by the poor; and what they left, by the beast of the field⁰. The Hebrew slave was to be set free¹, and all debts from a neighbour or a brother, to be released². And in this year particularly, in the feast of Tabernacles, when 'all Israel was come to appear before the Lord', the law was to be read 'in their hearing'; before 'men, and women, and children, and strangers'; that they and their children might hear, and 'learn to fear the Lord their God as long as they lived in the land'³.

The Lord also promised a blessing on the land which he gave them 'for an inheritance', on their obedience to this precept: and that they should 'lend unto many nations', and should not 'borrow'⁴. God was likewise pleased to promise that he would 'command his blessing upon the sixth year; that it should bring forth fruit for three years, so that they should 'eat of old fruit until the ninth year', when the new fruits came in⁵.

⁰ Ex. xxiii. 10, 11. Lev. xxv. 1—7.² Deut. xv. 2.⁴ Deut. xv. 1—6.¹ Ex. xxi. 2.³ Deut. xxxi. 10—13.⁵ Lev. xxv. 18—22.

A neglect of this solemn ordinance seems to have been one of the sins for which the people were carried into captivity. For it was denounced, in case of disobedience, that the land should 'rest and enjoy her sabbaths', while they were 'in the enemies land', 'because it did not rest in the sabbaths when they dwelt upon it'⁵. The prophet Jeremiah notices their sin in not releasing 'every man his brother, and his neighbour'⁶: and the writer of the book of Chronicles remarks—'as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years'⁷, probably a punishment for the neglect of a number of years—430—in which there would have been about that proportion of sabbaths.

The year of Jubilee.

This was an extra, or more particular sabbatical year; held at the end of forty-nine years, or 'seven sabbaths of years—seven times seven years'⁸. Then, 'on the tenth day of the seventh month, the day of atonement', the 'trumpet of the Jubilee' was to 'sound throughout all the land'; and they were directed to 'hallow the fiftieth year, and proclaim liberty unto all the inhabitants'; because every man should 'return unto his possession, and his family'. In this year they were forbidden to 'sow', or to 'reap that which grew of itself', or to 'gather the grapes of the vine undressed'.

⁵ Lev. xxvi. 32—35.

⁷ 2 Chron. xxxvi. 21.

⁶ Jer. xxxiv. 17.

⁸ Lev. xxv. 8.

The meaning of the title—‘*Jubilee*’, has been much disputed. Whether it was from Jubal ‘the father of such as handle the harp and organ’⁹—the inventor of music, because this was a season of peculiar mirth and joy. Or whether the Hebrew word ‘*Jobal*,’ imitated the trumpet when it ‘soundeth long’⁰, as the feast of the ‘*Passover*’ was termed from the peculiar characteristic of it. Or from the word meaning to ‘*restore*’ or ‘*recall*’, as this also related to its peculiar feature. A doubt, too, has been entertained whether it began on the forty-ninth, or fiftieth year; but this difficulty perhaps may be solved by supposing the diversity to have arisen from the method of computation. For as the Jubilee began in the first month of the civil year, which was the seventh of the ecclesiastical, it might be either the forty-ninth or fiftieth year, according to the computation adopted.

The Jubilee commenced on the evening of the day of atonement; a season disposing the heart more readily to make the sacrifices required; for not only were all slaves, or captives, to be released, and all debts to be cancelled, as in a common sabbatical year, but even those who had relinquished their claim to freedom at the end of a six year’s service, and had consented to a perpetual servitude, were still to be liberated at the Jubilee. But estates that had been sold reverted to the original proprietors, the price to be given, varying according to the time to come.

⁹ Gen. iv. 21.

⁰ Ex. xix. 13.

Out of this rule, however, were excepted, houses in walled towns, unless they were redeemed within a year.

Thus were families preserved, some from poverty, and others from becoming too rich, and mighty; and above all, the distinctions of family, and tribe were maintained; they being thus constrained to keep their genealogies correct, in order to assert their right. Thus would the accomplishment of the prophecies be apparent as to the tribe and family from which the Messiah should spring; and perhaps it was divinely intended, with reference to this, that but one Jubilee should elapse during the captivity. The objects of the festival were also highly typical, as will be observed hereafter; though it is matter of some doubt whether the year of Jubilee was that of the Saviour's birth, or death. If the first celebration was in the year the Israelites entered the promised land of Canaan, it would, according to some computations, make the year of his birth the thirty-fifth Jubilee: but according to the more common computations, the twenty-ninth¹.

Besides these fasts and festivals, others were introduced afterwards, on particular occasions, the principal of which were 'the feasts of *Purim*; and of the *Dedication*'.

¹ See Lev. xxv. throughout.

The feast of Purim.

This feast—‘*the feast of lots*’, as the word signifies, was instituted in commemoration of the providential deliverance of the Jews from the wicked designs of Haman, through the instrumentality of Esther, and Mordecai. It does not appear whether any sacrifices were directed to be offered, but the book of Esther was read in the Synagogues, and all Jews, of every age and sex, unless specially hindered, were required to attend the reading. During this, as often as the name of Haman occurred, they all, from the reader to the children, made a frightful noise, with lamentable cries; and the reading began, and ended with curses against Haman, and his wife; with blessings on Esther, and Mordecai; and praises to God.

The feast was kept two days, the fourteenth, and fifteenth of the month Adar; and it was kept as ‘a day of gladness and feasting, and a good day, and of sending portions one to another’. And this ‘because Haman—the enemy of all the Jews, had devised against them, to destroy them; and had cast *Pur* (that is the Lot) to consume them’. But his ‘wicked device’ returned ‘upon his own head’! ‘Wherefore they called those days, *Purim*, after the name of *Pur*’, and ordained that they should ‘not fail from among the Jews, nor the memorial of them perish from their seed’.

While ‘a decree of Esther confirmed these matters of *Purim*’⁵.

It appears from the history, that ‘they cast Pur, that is the lot, before Haman from day to day, and from month to month’⁶ for a whole year. No reason is given for this proceeding in the sacred scriptures; but it appears to have been done according to a superstitious custom among the heathen, and in order to find out what month and day were most unfortunate to the Jewish nation. One particular day, the thirteenth of the twelfth month, Adar, he at length fixed upon, to have all the Jews destroyed; ‘both young and old, little children, and women, in one day’—and ‘to take the spoil of them for a prey’⁷. While Haman was thus seeking the favour of the idol gods, and the lot was ‘cast into the lap’, ‘the whole disposing thereof’⁸, was in so miraculous a way, ‘of the Lord’, that the very interval before he received the desired answer enabled Mordecai and Esther to defeat the abominable design, by methods which premature haste might have rendered abortive!

The feast of Dedication.

This festival was instituted by Judas Maccabeus, on his having purified the Temple and the altar, from the pollution of Antiochus Epiphanes. It

⁵ Esther ix. 17—32.

⁷ Esther iii. 13.

⁶ Esther iii. 7.

⁸ Prov. xvi. 33.

was kept for eight days, with burnt-offerings, and sacrifices, and 'very great gladness, for that the reproach of the heathen was put away⁸. It was afterwards called the 'feast of lights', because they illuminated their houses in testimony of their joy.

This festival is mentioned in the Gospel of St. John,—'the feast of the dedication', when Jesus was present⁹. And that this was the feast of dedication of Judas Maccabeus, and not of Solomon, or Zerubbabel, is clear from the time when it occurred—'It was winter', says the Evangelist, and the dedication in fact took place in the ninth month, or December; whereas Solomon's Temple was dedicated in the seventh month, or harvest⁰. and the second Temple, in the twelfth month, or spring. It is worthy of remark, then, that our Lord did sanction this, a festival of human institution, by his presence, as well as the seasons of divine appointment.

Other fasts, and festivals.

There were several other days kept holy by the Jews, as well as the above, although not instituted by Moses: but in commemoration of circumstances, which are noticed in the scriptures. As, *first*,—A fast 'in the fourth month', on account of the capture of Jerusalem by the Chaldeans¹. *Secondly*,—A fast 'in the fifth month', on

⁰ 1 Mac. iv. 52—59.

¹ 1 Kings viii. 2.

⁹ Jo. x. 22. 23.

¹ Jer. lii. 6, 7.

account of the burning of the Temple and city by the Babylonians². *Thirdly*, A fast 'in the seventh month', on account of the murder of Gedaliah, the ruler made by Nebuchadnezzar³. *Fourthly*, A fast 'in the tenth month', when Nebuchadnezzar began to besiege Jerusalem, and 'built forts against it round about'⁴. All which fasts are enumerated by the prophet Zechariah, 'the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth'; which God declares shall be converted into cheerful feasts', with 'joy and gladness': when 'ten men out of all languages of the nations, shall take hold of the skirt of him that is a Jew: saying, we will go with you; for we have heard that God is with you'⁵. And *Fifthly*, A feast of 'the wood-offering' is noticed by Josephus, when the people laid up wood in the Temple for the use of the altar. This is supposed to have been kept in the days of Nehemiah; as he says, 'We cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, at times appointed, year by year, to burn upon the altar of the Lord'. Again he notices the appointment of 'the priests and the Levites', every one in his business, 'for the wood-offering at times appointed', and for the first fruits. On which the holy man concludes, 'Remember me, O my God, for good'⁶.

² 2 Kings xxv. 8.

⁴ 2 Kings xxv. 1. Jer. lii. 4.

³ 2 Kings xxv. 25.

⁵ Zech. viii. 18—23.

⁶ Neh. x. 34. xiii. 30, 31.

Other fasts and festivals are included in the modern Jewish calendar, which are not recognised in scripture, but are grounded on events there recorded. The principal of these are—A *fast* on the first of Abib (March), for the death of Nadab and Abihu:—on the tenth, for that of Miriam:—on the 26th, for that of Joshua:—and on the 29th, they pray for the latter rain. A *fast* on the 10th of Ziph (April), for the death of Eli, and his sons, and the capture of the ark:—and on the 28th, for the death of Samuel. A *feast* on the 15th, and 16th, of Sivan (May), for the victories of the Maccabees:—and a *fast* on the 23d, on account of Jeroboam's preventing the first fruits being brought to Jerusalem. A *fast* on the 17th of Thammuz (June), for the sin and punishment of the golden calf. A *fast* on the 1st of Ab (July), for the death of Aaron:—on the 9th for the Israelites being condemned to die in the wilderness:—and on the 18th, for the extinction of the evening lamp in the reign of Ahaz. A *fast* on the 17th of Elul (August), for the punishment after the return of the spies:—and a *feast* on the 25th, for Nehemiah's dedicating the walls of Jerusalem. A *feast* on the 23d of Tisri (September), for the redelivery of the law to Moses. A *fast* on the 6th of Bul (October), for the loss of Zedekiah's eyes, and the murder of his children. A *fast* on the 6th of Chisleu (November), for the burning of Jeremiah's roll:—and on the 15th, for Antiochus's profanation of the Temple. A *fast*

on the 9th of Thebeth (December), for the death of Ezra, and Nehemiah. A *fast* on the 10th of Shebat (January), for the death of the elders who outlived Joshua:—and on the 23d, for the punishment of the Benjamites. A *feast* on the 3d of Adar (February), for the finishing of Zerubabel's Temple:—a *fast* on the 7th, for the death of Moses:—and a *feast* on the 25th, for the release of Jehoiachin.

The *fasts* always began in the evening, and were observed till the following evening. No private fast was allowed on a sabbath, or new moon, or on any public festival, or on the eve of the day of expiation: nor any public fast on the sixth day of the week, when preparation was making for the sabbath: nor was it allowed on either of the three great feasts of the Passover, Pentecost, and Tabernacles. And it would appear, from the prophet Zechariah, that not only did every family fast apart, but that the males and females of the family were divided: 'every family apart, and their wives apart'.⁷

The ritual service of the Church in the early ages is not to be considered as of so partial, and temporary a nature, as to be altogether uninteresting to future times: or inapplicable to its state under the Gospel dispensation. The sacrifices, although 'shadows', well deserve the consideration of the spiritual seed of Abraham, even now 'the good things' they typified are 'come'. The types,

⁷ Zech. xii. 12—14.

indeed, being accomplished, are no longer objects of anxious enquiry, but the circumstances attending their accomplishment, and the fulfilment of prophecy, have afforded the most satisfactory proofs to the human mind and understanding of the truth of the doctrines, and of the vital importance of Christianity.

Although so much is done away with, some ceremonial worship still remains, as will be hereafter at large insisted upon. The Jews, because they rested in outward ordinances, were cast off, and their 'new moons, and their sabbaths', and their 'incense', became 'an abomination' unto the Lord, as pronounced by the mouth of Isaiah: yet the same prophet—he who is emphatically termed the evangelical prophet—declare, that on the creation of 'the new heavens, and the new earth', 'from one new moon to another, and from one sabbath to another, shall all flesh come and worship before God'⁸!

⁸ Is. lxvi. 22, 23.

CHAPTER VI.

THE CHURCH IN THE WILDERNESS UNDER THE THEOCRACY, WITH THE VICEGERENCY OF MOSES.

MOSES GOD'S VICEGERENT—A TYPE OF CHRIST—CONSECRATION OF THE TABERNACLE—ORDER OF ENCAMPMENT—ORDER OF JOURNEYING—THE JOURNEYINGS, STATIONS, AND REBELLIONS—SECOND NUMBERING OF THE PEOPLE—DEATH OF MOSES.

Appointment of Moses as God's Vicegerent.

IN the infantine state of the world three offices—those of king, priest, and prophet, appear to have been united in the head of a patriarchal household: unless, from the beginning, the first-born was the priest, as has been suggested in the case of Abel¹. When population encreased, and families multiplied, a division of these offices, and of their respective duties, naturally followed. The first great change is perceptible in the separation of a particular family—the tribe of Levi, for the exclusive service of the sanctuary which God

¹ Ante page 19.

himself had directed to be built, in order that he might dwell amongst men. From this time the office of the priesthood was for ever taken from the laity—the body of the people at large; and solely to be exercised by those properly called, and separated from others, for its most awful, and sacred duties.

The other two offices—the regal, and prophetic, were held by one and the same person, to a much later age of the Church. In the reign of David, the regal duties, and employment, becoming multifarious, and burdensome, the prophetic office seems to have been conferred generally on private individuals, divinely inspired, and sent on peculiar occasions, and for extraordinary purposes. These particulars are established chiefly by the history of the Church under the Theocracy, or more immediate government of God; who, however, although he had vouchsafed to declare himself the leader of the people, had also, in accordance with the infinite majesty of the divine presence, appointed a vicerent to act for him, on common occasions.

On extraordinary occasions God vouchsafed himself to speak, so that the people ‘heard the voice of the living God, speaking out of the midst of the fire’. This was on the delivery of the Law, with all the accompanying awful solemnities, at Mount Sinai, and which forced from the people the supplication, that Moses would ‘hear what the Lord should say’, and speak it to them, and they

would hear 'it and do it'². In consequence, the communication was afterwards made to them in this manner; the instructions to Moses beginning with—'speak unto the children of Israel, and say unto them'—'command the children of Israel', &c. as at other times, directions were given, 'Avenge the children of Israel'³, &c. A reference was also immediately made to God on any new difficulty, or question arising; as in the case of those who could not keep the Passover, being 'defiled by a dead body'⁴.—in the case of the sabbath-breaker⁵, and of the daughters of Zelophehad, as to their inheritance⁶.

Thus did God interfere as the legislator; first audibly, and immediately, and afterwards through his servant Moses. The same thing is perceptible in the kingly office which God vouchsafed to assume. His interference herein is also manifest till, provoked by frequent rebellion, he declared that he would, himself, no more 'go up in the midst' of such 'a stiff-necked people'; but that he would still send an angel before them: and he appointed Moses to lead them; allowing to his earnest remonstrance and petition, that his 'presence' should go with him⁷. This presence was indicated by the cloud, and pillar of fire, which still headed them in their march; and if they ventured into battle when Moses had announced that the Lord was 'not amongst them', a defeat, and great

² Deut. v. 22—27.³ Num. xxxi. 2, &c.⁴ Num. ix. 6—10.⁵ Num. xv. 34, 35.⁶ Num. xvii. 1—7.⁷ Ex. xxxiii. 1—5. 12—17. xxxiv. 9, 10.

slaughter followed. Of this a particular instance is given in an attack upon the Amalekites, and Canaanites; when leaving 'the ark of the covenant of the Lord, and Moses' behind them, 'they presumed to go' against the enemy, and were 'smitten and discomfited'⁸. Therefore was it that when the people afterwards desired a king, who might judge them 'like the nations', Samuel was 'displeased', as was God also, because they had rejected not him alone, as God's vicegerent, but the Lord who was their king'⁹.

Regarding, then, Moses as God's representative on earth, it is apparent that there has ever been a secular head of the Church from the period of his appointment. Moses was, indeed, particularly this; than whom, 'there arose not' such a prophet afterwards in Israel; for to him alone, did the Lord shew himself 'face to face'. He was, therefore, as was natural, endued with extraordinary powers, evidenced 'in all the signs and the wonders which the Lord sent him to do in the land of Egypt'; and 'in all the great terror which Moses shewed in the sight of all Israel'¹⁰. On his decease, the character of God's vicegerent was supported by Joshua, his minister and successor; of whom though there are not recorded any particular prophetic annunciations, yet as he was expressly endued with a similar spirit, and received the same 'charge'¹, it is fully apparent that whatever

⁸ Num. xiv. 40—45.

⁹ 1 Sam. viii. 5—7. xii. 12.

¹⁰ Deut. xxxiv. 10—12.

¹ Deut. iii. 28. xxxi. 3, 14, 23. xxxiv. 9. Josh. i. 1—9.

injunctions he gave to the people or to the priests², were announced with a prophetic spirit, as well as by divine authority.

Subsequently to this, and before the reign of the kings, 'Samuel, established to be a prophet of the Lord'³, was at the head of the Church: and as 'queens' were to be 'nursing mothers', 'Deborah, a prophetess', judged Israel, and led the host of God to battle⁴. 'Miriam the prophetess' had before led the women in the chorus, and the dance⁵; and is referred to by the prophet Micah, as being 'sent' by God, before the people, together with 'Moses and Aaron'⁶. It may be here remarked that 'Huldah the prophetess', was afterwards consulted as to the destiny of Judah, and Jerusalem⁷.

Much has been said as to the union and subordination of the Church to the state; but these instances, coupled with the express commission of Moses, who was to be 'instead of God', to Aaron, and to Pharaoh⁸, evidently shew the divine intention at this period; and the prophecy of Isaiah as evidently proves, that such will and intention underwent no change, in this respect, in the gospel times. God directed Moses to appoint 'seventy men of the elders of Israel', whom he would endue with a like 'spirit', to 'bear the burden with him', 'as a nursing father beareth the sucking child'⁹:

² Josh. iii. 1—8.

³ 1 Sam. iii. 20.

⁴ Jud. iv. 4, &c.

⁵ Ex. xv. 20, 21.

⁶ Micah vi. 4.

⁷ 2 Kings xxii. 14.

⁸ Ex. iv. 15, 16. vii. 1. See Ps. lxxxii. 6. and Jo. x. 34, 35.

⁹ Num. xi. 11—16—25—29.

and the evangelic prophet, when the people lamented that they were 'desolate', and were ready to exclaim—'who hath brought up these' children! declares, in the name of the Lord God, 'I will 'lift up mine hand to the Gentiles, and they shall 'bring thy sons in their arms, and thy daughters 'shall be carried upon their shoulders. And kings 'shall be thy nursing-fathers, and their queens, 'their nursing-mothers'⁰.

Moses, then, the predecessor, and most eminent type of Christ, was appointed, as God's vicerent on earth, to be 'over the congregation'—to go 'out and in before them'; and to 'lead them out, and bring them in'; that 'the congregation of the Lord be not as sheep which have no shepherd'. This is the character which Moses himself describes, when praying the Lord to appoint his successor¹. 'This is he (Moses) that was in the Church in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us'². But with respect to the acts of the priestly office it was directed that he should 'stand before the priest', who should 'ask counsel for him, after the judgment of Urim, before the Lord'. At 'his word'—the word of the priest, or of the Lord, delivered through his mouth—'shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation'³.

⁰ Is. xlix. 20—23.

² Ac. vii. 38.

¹ Num. xxvii. 15—17.

³ Num. xxvii. 21. Ex. iv. 16.

Since 'the law was given by Moses', and 'grace and truth came by Jesus Christ', it may be allowed here to collect and exhibit the several features of comparison, in character, and in action, that are found between the great Jewish and Christian lawgivers: (to 'speak after the manner of men, because of the infirmity of the flesh'³;) And though the points of similitude have been carried, perhaps, to a visionary extent; yet a sufficient number clearly exists to prove that the comparison made by the Holy Spirit, was grounded on irrefragable principles.

Moses a type of Christ.

The similitude between Moses and Christ may be traced from the birth. Both were preserved from the sanguinary decree of the king⁴: and respecting both was a remarkable notice given when the danger was over; 'all the men are dead which sought thy life':—'they are dead which sought the young child's life'⁵. 'Moses was learned in all the wisdom of the Egyptians', says St. Stephen⁶; which Josephus remarks, was during his youth: and 'Jesus increased in wisdom' as he grew 'in stature'⁷.

Moses took upon himself at an early age, to interfere in the service of his brethren, and Christ at twelve years old began to act upon his mission.

³ Rom. vi, 19.⁴ Ex. i. 15, 16. ii. 3—10. Matt. ii. 16—18.⁵ Ex. iv. 19. Matt. ii. 20.⁶ Ac. vii. 22.⁷ Luke ii. 52.

‘Wist ye not (said he to his parents) that I must ‘be about my father’s business’? And the interference of both met with the same ingratitude. ‘Who made thee a prince, and a judge over us’! ‘We will not have this man to reign over us’! ‘He came unto his own, and his own received him not’! Both, in like manner avoided the threatened danger. Moses ‘fled at this saying’: and Jesus ‘hid himself’, ‘going through the midst of them’⁸.—Both refused worldly honors: Moses, ‘to be called the son of Pharaoh’s daughter’; and Christ, to be made ‘a king’⁹.

A preparation of forty days took place in the case of both, before they entered upon their respective missions, and the investiture was accompanied with a similar appearance. After Moses had been admitted into the divine presence on Mount Sinai, ‘the skin of his face shone, and they were afraid to come nigh him’¹⁰; and when Christ was transfigured on the mountain, in the presence of his disciples, ‘his face did shine as the sun’; and they were ‘sore afraid’¹¹. With respect to both was the voice of God made to be heard. God spoke to Moses that the people might ‘hear him when he spoke’, and ‘believe’ on Moses ‘for ever’. And a voice out of the cloud said, ‘this is my beloved son—hear ye him’! The glory that shone in the countenance of both, was too resplendent to be borne; and as Christ laid aside the divine

⁸ Ex. ii. 11—14. Lu. ii. 49. xix. 14. Jo. i. 11. Ac. vii. 29. Jo. viii. 59.

⁹ Heb. ii. 24. Jo. vi. 15.

¹⁰ Ex. xxxiv. 29, 30.

¹¹ Matt. xvii. 1—17.

⁷ Lu. ii. 49.

dignity when he 'made himself of no reputation' but appeared 'in the likeness of men'²; so did Moses 'put a vail on his face' when he spoke to 'Aaron and to the children of Israel' for they were afraid to come nigh him³.

Moses was the first of mankind on whom the power of working miracles was conferred. Neither Adam, who knew God's will at his creation; nor Noah, who on the commencement of a new era, came to it furnished with sufficient experience of the divine intentions and government; nor Abraham, who only re-promulgated the known law, had occasion for this power. But Moses, as God's vicegerent, was to exhibit such works as should make the people believe both on him, and God who sent him. The Lord Christ, though witnessed by Moses and the prophets, and particularly by John, had 'a greater witness' than these—'the works which the father had given him to finish,' and these bore testimony that the father had sent him⁴. Moses prevailed over the magicians, who acknowledged the divine agency—'this is the finger of God'! and the devils when cast out by Jesus, 'with the finger of God,' knew and acknowledged that he was 'the Christ'⁵.

Moses was declared to be 'mighty, in words, and in deeds'; and so was Jesus of Nazareth—'mighty in deed, and word, before God, and all the people'⁶.

² Phil. ii. 7. ³ Ex. xxxiv. 29—35. Matt. xvii. 2—6. ⁴ Jo. v. 36.

⁵ Ex. viii. 19. Lu. iv. 41. xi. 20. ⁶ Ac. ii. 22. vii. 22. Lu. xxiv. 19.

There was a peculiar feature characteristic of each. 'The man Moses was very meek, above all the men which were upon the face of the earth'. and 'the man Christ Jesus'—the word and the truth—said himself, 'Learn of me for I am meek, and lowly in heart'. He made his triumphant entry also, into Jerusalem, 'meek, and sitting upon an ass': and St. Paul besought his converts 'by the meekness, and gentleness of Christ'⁷.

Moses united in himself, in a degree beyond any other person merely human, the offices of a ruler, and a prophet, of a lawgiver, and a worker of miracles. He predicted the approaching captivities of the chosen people, under the Assyrian, and Babylonian monarchs, with a precision which even the later prophet Jeremiah did not exceed; the destruction of their nation by the Romans; the dispersion of the people amongst the nations; and their ultimate restoration⁸. Our Lord's superior eminence in these same characters is uncontested. He, alone, as he alone was able, has drawn aside the veil which divides the visible, from the invisible world; and shewn, by the most lively representations, the happiness of the blessed, and the misery of the tormented.

A complete similitude, however, between the Jewish and Christian lawgivers is annihilated by the superior powers and ascendancy of the latter: for while sin and death came by the law, righteous-

⁷ Num. xii. 3. Matt. xi. 29. xxi. 5. 2 Cor. x. 1.

⁸ See Deut. xxviii. 32, 33, 36, 37. 47, 48, 49—68. xxx. 1—6.

Lev. xxvi. 23, 34, 39, 44.

ness and peace, life and immortality, have been brought to light by the gospel. And as 'the law was given by Moses', so 'grace and truth' are come by 'Jesus Christ'³. Moses was, indeed, frequently interceding with God for his rebellious people; and ready to lay down his life for them: but Christ not only 'made intercession for the transgressors', but 'poured out his soul unto death'⁴. The former was himself a sinner; and 'spake unadvisedly with his lips', being 'provoked' by the people; 'so that it went ill with him for their sakes'⁵. Our Lord alone was without sin; he spake as 'never man spake'⁶; 'neither was guile found in his mouth'⁷. The Jewish prophet ratified a covenant between God and his people, and sanctified them by sprinkling them with blood; saying, 'behold the blood of the covenant, which the Lord hath made with you'. But Jesus was 'the mediator of a better covenant', and 'sanctified the people with his own blood'⁸.

Moses foretels Christ by typical representation, as John, his immediate forerunner, more plainly did by words. This was, first—by the institution of the Passover: in which the sacrifice of the paschal lamb—a 'lamb without blemish', eaten with 'unleavened bread, and with bitter herbs', shadowed out 'Christ our passover—sacrificed for us'—'the lamb of God slain from the foundation of the world'. 'Whose flesh is meat indeed', and whose

³ Jo. i. 17.⁵ Ps. cvi. 32, 33.⁷ 1 Pet. ii, 22.⁴ Ex. xxxii. 32, &c. Is. liii. 12.⁶ Jo. vii. 46.⁸ Ex. xxiv. 8. Heb. viii. 6. xiii. 12.

‘blood is drink indeed’; to be eaten, not with old leaven—the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth⁹. Secondly—by making a ‘fiery serpent’, and setting it ‘upon a pole’—the representation of what had afflicted and punished the people for their sins; which whoever ‘looked upon’, ‘he lived’. This type our blessed Lord applies to himself: ‘As Moses (said he) lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life’⁰.

In one instance, Moses himself plainly predicts the Messiah. He, ‘like unto whom there arose not a prophet in Israel’, foretold to the people that the Lord would ‘raise them up a prophet from among their brethren, like unto himself’. And when our Lord appeared on earth, the multitude exclaimed ‘This is the prophet!’ the Jewish people acknowledged ‘This is of a truth that prophet that should come into the world’¹. This was ‘the consolation of Israel’, for which ‘the just and devout’ children of Abraham were anxiously looking², and their expectation was not to be disappointed: Christ left not his followers ‘comfortless’. When he himself was to leave them, he assured them of ‘another comforter’—‘the Holy Ghost’—whom he and the father would send, that should

⁹ Ex. xii. 3—8. 1 Cor. v. 7, 8. Jo. i. 29. vi. 55. Rev. xiii. 8.

⁰ Num. xxi. 7—9. Jo. iii. 14, 15.

¹ Deut. xviii. 15, 18. Jo. vii. 40. vi. 14.

² Lu. ii. 25.

‘teach them all things’; and ‘guide them into all truth’; and ‘abide with them for ever’³!

Moses may be considered as a type of Christ, as far as it is possible, even in dying for the sins of the people: for the trespasses against God, because of which the Lord had determined that he should die before the Israelites entered the promised land, arose through their particular provocation. In some lesser points, too, the similarity is seen, and particularly at the moment of his death. He went up into the mountain, in the sight of all the people, and there he died, under the divine decree, in full health and vigour; when ‘his eye was not dim, nor his natural force abated’⁴: having never suffered, as it would seem, under bodily sickness, or experienced any bodily infirmity, or decay. So did our Lord go up to mount Calvary, as it was foreordained, and there, in the presence of the multitude, he ‘gave up the ghost’, when in full possession of all his natural strength, and faculties. Thus ‘died Moses, the servant of the Lord’⁵; and thus died he, of whom Jehovah had said, ‘Behold my servant, whom I uphold; mine ‘elect, in whom my soul delighteth’⁶.

But notwithstanding the correspondence thus far, a distinction is to be observed, and on which much is hereafter grounded, between the leading and avowed offices of the great prophet of the Jewish Church, and the ‘high priest of our (the

³ Jo. xiv. 16, 26. xv. 26. xvi. 7, 13.
Deut. xxxii. 48–52. xxxiv. 1, 7.

⁴ Ex. xxxiv. 5.

⁶ Is. xlii. 1.

Christian) profession'—the 'high priest over the house of God'⁷. Moses, though a Levite, was expressly appointed the vicerent of God for the secular government of the Church; and maintained a character altogether independent of the priesthood. This, although he is in one passage ranked with Aaron, 'amongst his priests'⁸, is most evident. He was not appointed to preach, but to lead, and to rule the people.

Now the contrary is discoverable in the mission of our Lord. He was expressly 'anointed to preach' the good tidings of salvation: and acknowledges this to be his commission; 'for therefore (said he) came I forth'⁹. With respect also to his ostensible government of the Church, Christ appears to look prospectively. He does not say—'I have built', but 'I will build my Church'¹⁰. He also says, expressly, 'my kingdom is not of this 'world'¹¹: for although he to whom 'thousand thousands minister'¹², might have appeared in more august majesty than on Mount Sinai, and might have had 'more than twelve legions of angels'¹³ to have destroyed his enemies, and those of his Church, yet he did not chuse to appear on earth as 'the king of glory'¹⁴. He came as 'the son of man'; 'not to be ministered unto, but to minister'¹⁵; and therefore did he fill, as is hereafter insisted upon, the highest, or first order in the Gospel Mi-

⁷ Heb. iii. 1. x. 21.⁸ Ps. xcix. 6.⁹ Matt. xvi. 18.¹⁰ Is. lxi. 1-6. and Luke iv. 17-19. Mar. i. 38.¹¹ Jo. xix. 36.¹² Dan. vii. 10.¹³ Matt. xxvi. 53.¹⁴ Ps. xxiv. 8-10.¹⁵ Matt. xx. 28.

nistry: taking the lead in the substitution then about to be effected of the Christian, for the Levitical Hierarchy.

The consecration of the Tabernacle.

It was on the first day of the first month, in the second year after the departure of the children of Israel from Egypt, that the Tabernacle was 'reared', and set up by Moses, according to the divine command, and the furniture placed therein: being surrounded by its court, and the pillars, and curtains. When this was fully done, and the whole was 'anointed, and sanctified', for the divine residence, when the sacrifices were prepared, and after, it is probable, the princes, or captains of the armies⁶ had made their offerings⁷, 'Aaron lifted up his hand towards the people, and blessed them'. He then went into the Tabernacle, with Moses, in order probably to receive instructions as to the peculiar duties of his office; and both coming out again, 'blessed the people'. At this time 'the glory of the Lord appeared'; and 'there came a fire out from before the Lord, and consumed' the sacrifices. God thus gave such a visible, and special token of his acceptance of the sacrifices, and of the ministry of the priesthood, by whom all had been prepared, that when all the people saw it, they shouted' with surprise and joy; and 'fell on their faces', and worshipped⁸. The sacred

⁶ Num. ii. with vii.

⁸ Lev. ix. 22—24.

⁷ Num. vii. throughout.

fire, thus kindled, it was directed should 'ever be burning upon the altar,' and should 'never go out'⁹: and it is agreed that it thus continued, till after the Babylonish captivity: but was one of the things wanting in the second Temple.

This exhibition of the divine presence, and approbation by fire, was afterwards many times repeated: as in the case of Elijah's sacrifice, when he restored the worship of the true God, by the defeat of the ministers of Baal⁰. In the acceptance, also, of Gideon's sacrifice; when 'there rose up fire out of the rock, and consumed' the offering¹. But more particularly on an occasion of like solemnity with the present—the dedication of the Temple by Solomon: when, in the same manner, 'fire came down from heaven', and 'the glory of the Lord' appeared². From this memorable and well-known circumstance originated the practice of maintaining a sacred fire in the heathen mysteries: and for the neglecting of which no less a punishment than burying alive was inflicted.

God was pleased thus to take possession of his earthly dwelling, and to fill the place with his glory! The cloudy pillar, which had before rested on the tent appointed by Moses for the public worship³, now spread itself around, and rested on the Tabernacle: the cloud 'covering it by day', and taking 'as it were the appearance of fire' during the night⁴. On this particular day 'Moses

⁹ Lev. vi. 13.

¹ Jud. vi. 21.

² Ex. xxxiii. 9.

⁰ 1 Kings xviii. 38.

² 2 Chron. vii. 1.

⁴ Num. ix. 15, 16.

was not able to enter into the Tabernacle⁵, till expressly called by the Lord: and when he went in, 'then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims'⁶. To this place the Glory seems afterwards generally to have confined itself; coming forth only on extraordinary occasions, and appearing at the door of the Tabernacle; as at the time of the punishment of Korah: and on the Lord giving his charge to Joshua⁷.

Thus was 'the cloud of the Lord upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys'⁸: and the appearance was so conspicuous that though they were not to come nearer to it than 'about 2000 cubits by measure', yet they could not miss 'the way by which they should go', though they had 'not passed it heretofore'⁹.

The order of the encampment.

When the Camp was formed the Tabernacle was pitched in the centre of the whole; and if the conclusion may be drawn from the subsequent directions given to Joshua, as to the passage over the river Jordan, the space of 2000 cubits, or near a mile, interposed between it and the tents of the

⁵ Ex. xl. 35.⁶ Num. vii 89.⁸ Ex. xl. 38.⁷ Deut. xvi. 19. Deut. xxxi. 15.⁹ Josh. iii. 3, 4.

army. In the front, and before the entrance, were the tents of Moses, and of Aaron, and of the priests: and on the other three sides, on the south, north and west, were the Levites—the Kohathites, in number, 2750; the Gershomites, 2650; and the Merarites, 3200;—the respective families of the three sons of Aaron, the total number of which was 8600.

Around these was placed the camp of the armies of Israel; ‘every man pitching by his own standard, with the ensign of their father’s house, far off about the Tabernacle of the congregation’. ‘On the east side, toward the rising of the sun’, being in front of the Tabernacle, did ‘they of the standard of the camp of Judah pitch, throughout their armies’, under a captain appointed; having, as it is supposed, a lion for their emblem. This host consisted of 74,600 men. Next to these was the tribe of Issachar, under their proper captain, being 54,400 men: and then the tribe of Zebulun, 57,400 men. These three tribes, occupying the most honourable station, in front of the priests, and the Tabernacle, formed the eastern, or first grand division of the army, called ‘the Camp of Judah’, and which was more numerous than that of any other, being 186,400 men, and thes always ‘first set forth’. On the south side was ‘the standard of the Camp of Reuben, according to their armies’; consisting—of this tribe, which was 46,500 men; the tribe of Simeon, 59,300; and the tribe of Gad, 45,650: making the southern, or second grand division of the army, 151,450

men; and having for their standard the figure of a man. This division, following the others in the march, was always to 'set forth in the second rank'. On the west side was 'the standard of the Camp of Ephraim', having the figure of a bullock: consisting of his tribe, 40,500 men; the tribe of Manasseh, 32,200; and the tribe of Benjamin, 35,400: making the western, or third grand division, 108,100 men. On the north was 'the standard of the Camp of Dan', with the figure of an eagle: consisting of his tribe, 62,700 men; the tribe of Ashur, 41,500; and the tribe of Napthali, 53,400: making the northern, or fourth grand division, of 157,600 men. The whole formed an army of 603,550 men, besides the priests, and Levites, and the women, and children; which, if a modern method of computation be adopted of five to a household, and supposing every man of these to be the head of a family, would make the whole 3,026,350¹!

This enumeration, and the above particulars, were taken by the express command of God, on the first day of the second month, in the second year after the departure from Egypt, including all who were twenty years old, and upward, 'able to go forth to war'; being one month after the setting up of the Tabernacle⁹. It will be seen that, at the expiration of the forty years sojourning in the wilderness, when a second enumeration was made, the number of the whole very little varied.

⁹ Num. i. 1—3.

¹ Num. i. and ii. throughout.

It was at the sight of this mighty host, occupying a square, as is supposed, of twelve miles, that Balaam exclaimed—‘Who can count the dust of ‘Jacob, and the number of the fourth part of Israel!’ And when he considered their order—‘Israel abiding in his tents, according to their tribes’, his eyes being now opened to the truth, he said, ‘How goodly are thy tents, O Jacob: and thy tabernacles, O Israel! as the valleys are they spread ‘forth, as gardens by the river’s side’⁰.

The order of journeying.

The signal for the journeying, or resting, was uniformly given by the cloud, or pillar of fire; serving them by night as well as by day, during which it might be sometimes convenient to march, rather than under the scorching meridian sun. ‘When the cloud was taken up from over the Tabernacle’—when it left its usual station, and appeared suspended in the air, then they ‘went onward’; on the other hand, when ‘the cloud was not taken up, then they journeyed not, till the day that it was taken up’¹. ‘In the place where the cloud abode there they pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched. As long as the cloud abode upon the Tabernacle they rested in their tents; and when the cloud tarried long upon the Taber-

⁰ Num. xxiii. 10. xxiv. 2, 5, 6.

¹ Ex. xl. 36–38.

nacle, many days', that is, when their stay was for some time, and as it is imagined in particular instances, even for some years, 'then the children of Israel kept the charge of the Lord, and journeyed not: and so it was when the cloud was a few days upon the Tabernacle'. On other occasions, 'when the cloud abode from even unto the morning', and 'was taken up in the morning, then they journeyed; whether it was by day, or by night'. And again 'whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not'.

The whole was done as under the orders of their divine leader: 'at the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses'².

When the camp was about to be removed, Aaron and his sons took down the Tabernacle most carefully: covering the ark of testimony with a covering of badger's skins, and cloth of blue; and the table of shewbread, with the dishes, spoons, bowls, and covers, and the bread, with a cloth of scarlet, and covering of badger's skins: the candlesticks, tongs, snuff-dishes, and oil vessels, with a cloth of blue, and a like covering of badger's skins. The golden altar, and 'all the instruments of ministry wherewith they minister in the sanctuary'; and the

² Num. ix. 17-23.

altar for burnt-offerings (the ashes being first removed³) were covered with a purple cloth, on which were to be placed all the vessels thereof, the censers, the flesh hook, the shovels, and the basons: and over the whole was to be spread a covering of badger's skins. The sacred fire was probably carried on the grate, made separate for the purpose, as it was never suffered to go out.

All this being done, the sons of Kohath came forward to bear the ark on their shoulders, by the staves; for they were not to touch any holy thing lest they died. It would appear that the priests, who could touch these sacred things with impunity, might also carry the ark⁴, as probably they did when passing through the bed of the river Jordan on dry ground⁵.

The order of the march was thus—first went the army, or 'camp of Judah', the greatest body in number, being 186,400 men: and immediately after these—the 'camp of Reuben', 151,450 men. 'Then the Tabernacle of the congregation set forward, with the 'camp of the Levites'; after these came the 'camp of Ephraim', 108,100 men, being the smallest army of the four; and the whole was closed by the army, or 'camp of Dan', 157,600 men, being the most numerous body next to that of Judah: the greatest bodies thus occupying the front, and the rear. Last of all came the 'mixed multitude'; all under twenty years old, who were not able to go to war, and the women, and children,

³ See Lev. vi. 11.

⁴ Deut. xxxi. 9.

⁵ Josh. iii. 3—17:

and the unclean who were 'put out of the camp'; with the 'flocks and the herds'⁶.

In this manner had 'they pitched by their standards', as before explained: and thus did 'they set forward, every one after their families according to the house of their fathers'. 'Thus were the journeyings of the children of Israel, according to the armies, when they set forward, as the Lord commanded Moses'⁷.

Whenever 'the ark set forward then did Moses pronounce these words, 'Rise up Lord, and let 'thine enemies be scattered, and let them that 'hate thee flee before thee'! Again when it rested, he said, 'Return O Lord unto the many 'thousands of Israel'⁸! In after times, when David brought the ark to Jerusalem, he composed a Psalm (the sixty-eighth) on the occasion, beginning with nearly the same words.

On their arrival near a resting place, the sons of Gershom, and the sons of Merarai' seem to have set forward, 'bearing the Tabernacle', in order to set it up against the arrival of the Kohathites with 'the sanctuary', and its furniture⁹. With such order and regularity was every thing provided for and settled: and the grandeur of the sight, with all its miraculous accompaniments, may be conceived from the lofty language of the Psalmist. 'O God, when thou wentest forth before thy people, when thou didst march through the wilder-

⁶ Ex. xii. 38. xxxviii. 26. Num. v. 2.

⁷ Num. ii. 34. x. 28.

⁸ Num. x. 35, 36. and see Is. xxx. 15.

⁹ Num. x. 17. 21.

‘ness; the earth shook, the heavens also dropped;
‘at the presence of God; even Sinai itself was
‘moved at the presence of God, who is the God
‘of Israel’^o!

Journeyings, stations, and rebellions in the Wilderness.

The Israelites might have reached Canaan, the promised land, within forty days of their entering the desert, it being a distance of not much more than 220 miles. But the wisdom of God determined otherwise; because, as they must, in such case, have gone through the land of the Philistines, who were a warlike people, they would have been, as God foresaw, and as circumstances afterwards proved, more inclined to submit to their enemies, than to have forced a passage. The immediate and avowed cause, indeed, of their long sojourning, or wandering in the wilderness, was the solemn sentence pronounced for their rebellion, that none of the existing generation should see the promised land; but the deviation from the direct course took place immediately after the passage of the Red Sea, their journeyings being to the south instead of the north. Some good effects seem designed by the divine wisdom to attend this course. The people, long kept in subjection and slavery, were, by the nature of the difficulties they had now to encounter, gradually inured to

^o Ps. lxxviii. 7, 8.

the hardships of war; and better prepared for achieving the conquest of Canaan. Being thus separated from the idolatrous nations, both that which they had quitted, and those whose land they were destined to possess, they were for a time effectually preserved from all extraneous temptation to idolatry. And being also supported by a continual succession of miracles, the rising generation, at least, would be trained up in a strict obedience to God, and acquaintance with his worship.

The several stations they occupied in the wilderness have been made by some to amount to fifty-seven, on an attempt to embrace, and reconcile the direct, and incidental accounts, to be found in the books of Moses. But if the 33d chapter of the book of Numbers be considered as containing all the journeys of the Israelites, which seems very probable, from the introduction—‘these are the journeys of the children of Israel—with their armies: and Moses wrote their goings out, according to their journeys, by the commandment of the Lord; and these are their journeys according to their goings out’¹:—then the number of stations will be reduced to forty-two, and these alone will now be specified.

The first journey was from *Rameses*, near the modern Cairo, where probably they were concentrated before their march. This place they left ‘on the morrow after the passover’, and went to

¹ Num. xxxiii. 1, 2.

the first new station *Succoth*, about 20 miles². Here they baked the cakes of the dough they had brought out of Egypt; and received the command to sanctify the first-born, and observe the pass-over, as a perpetual ordinance³.

2d station, *Etham*, 'the edge of the wilderness', 60 miles. In this journey the cloud, and pillar of fire, are first mentioned as going before them⁴.

3d station, *Pihahiroth*, on the banks of the Red Sea, 26 miles. From this place they took their miraculous passage through the sea, the width of it being probably from 12 to 15 miles. They then proceeded 'three days journey' to the

4th station, *Marah*, about 30 miles. Here, notwithstanding the deliverance they had just experienced, they murmured on account of the bitterness of the water; and another miracle was exhibited—the making the water sweet⁵. This was already the second instance of murmuring and rebellion: the first having been, perhaps more naturally, at the sight of their enemies pursuing them out of Egypt. At the

5th station, *Elim*, 50 miles, they encamped by twelve fountains, and seventy palm-trees: the

6th station was again on the borders of the Red Sea, 16 miles: the

7th station was in the wilderness of Sin, 14 miles; between Elim and Sinai. Here there was

² This computation is according to English measurement—the Jewish miles were longer, being in the proportion of 70 (Jewish) to 100 English.

³ Ex. xiii. 1—16.

⁴ Ex. xiii. 20, 21.

⁵ Ex. xv. 22,—25.

a great murmuring for the 'bread', and 'flesh-pots of Egypt'; when God miraculously supplied them in the morning with 'bread', and in the evening with 'flesh'—the manna and quails⁶. The

8th station, *Dophkah*, 12 miles. The

9th station, *Alush*, 15 miles. The

10th station, *Rephidim*. Here, thirsting for water, they murmured, and were supplied from the rock. Here, also, they experienced the first attack of their enemies—the children of Amalek; who, however, under the sword of Joshua, and the prayers of Moses, were discomfited⁷. The

11th station, *the wilderness of Sinai*, 'before the mount', 40 miles. This place they reached on the first day of the third month, forty-seven days after their leaving Rameses. During their stay in this station was the law delivered to them, with awful solemnity, and now was the Tabernacle, with its furniture, constructed; the consecration of the priesthood and institution of the Levitical ritual; the body of laws delivered; the people numbered; and the Passover kept for the second time. Here, also, occurred the rebellion and punishment in the matter of the golden calf⁸, and the destruction of Nadab and Abihu. After a stay here of eleven months and twenty days they removed to the

12th station, *Kibroth-hattaavah*, in the wilderness of Paran, near 80 miles from the mount. Here again the people murmured: either for want of variety in their food, or on account of their con-

⁶ Ex. xvi. see *ante* p. 63. ⁷ Ex. xvii. see *ante* p. 64. ⁸ See *ante* p. 77.

tinued journeyings; and 'the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp'. On the prayer of Moses it was quenched; and the place was called 'Taberah', because of 'the fire of the Lord'. But the 'mixed multitude' again 'fell a lusting', remembering the fish and vegetables of Egypt, and having now nothing but manna. Wherefore the Lord again sent them quails, in great profusion, but in anger smote them with 'a very great plague', while the flesh was yet in their mouths. From this the place was named 'Kibroth-hattaavah, because there they buried the people that lusted'⁹.

13th station, *Hazeroth*, 25 miles. Here Miriam was punished for her sedition, with Aaron, against Moses⁰. The

14th station, *Rithmah*, 26 miles: 15th station was *Rimmon-Parez*, 40 miles: 16th station, *Libnah*, in the neighbourhood of Kadesh-Barnea, 38 miles.

They had now left Egypt above a year and six months; and were at this time within 30 miles of the promised land: towards which they had been approaching from Mount Sinai in almost a direct line to the north. While they rested in this neighbourhood, in the wilderness of Paran, Moses was directed to send out twelve men, a ruler from every tribe, to search the land of Canaan. But these brought back such an alarming account, as to excite a great murmuring in the congregation;

⁹ Num. xi. 4-6. 11-23. 31-34.

⁰ Num. xii.

and to draw down the denunciation, that none of them should see the promised land, but that they should wander forty years, till they fell in the wilderness. The men who brought the evil report died of the plague, but Joshua, and Caleb, who had shewn another spirit, were reserved from the punishment, and expressly excepted from the interdiction. On this occasion Moses composed the ninetieth Psalm; in which he feelingly speaks of their days being shortened, and their years spent 'as a tale that is told'! At this time, too, occurred the rebellion, and punishment, of Korah, Dathan, and Abiram; and the renewing of the covenant of the priesthood with Aaron and his family¹.

After this denunciation the children of Israel began what may with propriety be called their state of wandering. Instead of proceeding onwards, therefore, they were led directly eastward to the

17th station, *Rissah*, 10 miles: and from thence turned backwards towards the south to the

18th station, *Kehelathah*, 18 miles: and continued nearly in the same course through the following stations.

19th station, *Mount Shapher*, 11 miles: 20th station, *Haradah*, 12 miles: 21st station, *Makhe-loth*, 10 miles: 22d station, *Tahath*, 7 miles: 23d station, *Tarah*, 6 miles: 24th station, *Mithcah*, 8 miles: 25th station, *Hashmonah*, 6 miles: 26th

¹ Num. xiii. xiv. xvi.

station, *Moseroth*, 8 miles: 27th station, *Bene-jaakan*, 5 miles: 28th station, *Horagidgad*, 2 or 3 miles only; 29th station, *Jothbathah*, 2 or 3 miles: 30th station, *Ebronah*, 10 miles; 31st station, *Ezion-gaber*, 12 miles. From this place, which was on the border of the Red Sea, their course again took nearly a northern direction, to the

32d station, *Kadesh*, in the wilderness of *Zin*, 40 miles. On their arrival at this place, thirty-eight years had been consumed in their wanderings; and it was now the fortieth year since their leaving Egypt. Here Miriam died; and there being a scarcity of water the people rebelled against Moses and Aaron; when the Lord commanded Moses to 'speak to the rock', and it should give forth water. But Moses in his anger against the rebels, 'smote the rock twice' with his rod: which so displeased the Lord, that though he made the water to follow the stroke, he declared to Moses and Aaron, that because they had not 'believed' him, and 'sanctified' him, before the congregation, they should not lead them into the promised land².

33d station, *Mount Hor*, 70 miles. Here the Lord announced that Aaron should 'be gathered to his people'; and Moses, by the divine direction, took his priestly garments, and put them upon Eleazar his son, upon Mount Hor, in the sight of all the people. Aaron died there, 123 years old:

² Num. xx. 1—13.

and the congregation mourned for him thirty days³. From Mount Hor they went by a circuit, 'to compass the land of Edom', to the

34th station, *Zalmonah*, 20 miles: when, upon some scarcity, the people again murmured against God, and against Moses; and the Lord sent fiery serpents among them, which bit them; 'and much people of Israel died'. But on their repentance, Moses was directed to make a brazen serpent, and 'set it upon a pole'; so that every one that looked upon it, in faith and expectation of a cure, was healed, and lived. This was a clear type of the promised Saviour; who was lifted up on the cross, as Moses lifted up the serpent in the wilderness⁴. But 'he that turned himself toward it was not saved by the thing which he saw, but by him who is the Saviour of all'⁵.

35th station, *Punon*, 20 miles: 36th station, *Oboth*, 15 miles: 37th station, *Jje-abarim*, in the border of Moab, 12 miles.

38th station, *Dibon-gad*, 22 miles. Here they defeated Sihon, king of the Amorites; when he attacked them on their asking liberty to go peaceably through the land: and they took possession of the land of the Amorites; and also of that of Og, the king of Bashan⁶.

39th station, *Almon-diblathaim*, 16 miles; 40th station, the mountains of *Abarim*, before Nebo.

41st station, the '*plains of Moab*', by Jordan,

³ Num. xx. 22—28, 33, 39.

⁶ Num. xxi. 21—35.

⁴ Jo. iii. 14.

⁵ Wisd. xvi. 17.

near Jericho. Here Balak, king of Moab, alarmed at the defeat of the Amorites, applied to Balaam, the prophet, to use divinations, and curse the people. But after many vain attempts to gratify him, rather than lose the reward promised him, and now seeing that there was 'no enchantment against Jacob, nor any divination against Israel'; but that it pleased the Lord to bless the people, Balaam, inspired by the divine spirit, pronounced their success, and ascendancy: and the subjugation of their enemies: prophesying the 'star' that should 'come out of Jacob'; and the 'sceptre out of Israel'⁷.

42d and last station, between *Beth-jesimoth* and *Abel-shittim*, in the plains of Moab, on the banks of the Jordan. Although the eyes of Balaam had been 'opened', and he had 'heard the words of God', and seen 'the vision of the Almighty', yet had he wickedly suggested a plan to Balak by which he might seduce the Israelites to sin, and bring upon them the fierce anger of the Lord. This was done through the instrumentality of their women. 'The people began to commit whoredom with the daughters of Moab: and they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods: and Israel joined himself unto Baal-peor'⁸. On this the Lord commanded Moses that he should 'take all the heads of the people, and hang them up before the Lord against the sun'!

⁷ Num. xx. xxii. xxiii. xxiv.

⁸ Num. xxv. 1—3.

In the mean while, and during the raging of the plague, with which God sorely afflicted them, Zimri, a prince of the Simeonites, had the audacity to bring a Midianitish woman, one of 'a chief house', unto his tent; 'in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the congregation'! This so excited the zeal of Phinehas, the son of Eleazar, the high priest, that he slew them both with his own hand: which act of pious zeal was the means of staying the plague, after it had destroyed 24,000 of the people: and procured to Phinehas the promise of an 'everlasting priesthood'⁹.

Second numbering of the people, and death of Moses.

An enumeration was now directed to be taken of all the congregation from twenty years old and upward, 'all that were able to go to war in Israel'; in order that the promised land might be divided amongst them, according to those that were numbered. It was directed, however, to be done by lot; that 'according to the lot should the possession be divided, between many and few'. The number of the whole amounted to 601,750; being a difference from the former reckoning, taken near forty years before, of somewhat less than 2000.

There was, in fact, an increase in some of the tribes to no less an amount than 59,200, and a

⁹ Num. xxxi. 16. xxv. throughout.

decrease in others to the amount of 61,020; making in the whole a decrease of 1820. This circumstance affords a signal, and convincing proof of the faithfulness of God to his promises, made to the patriarchs, and their seed. On their being about to take possession of the promised land, there was found this small diminution only in their numbers; although, in pursuance of the sentence pronounced against them, for their disobedience and rebellion, of all those who had witnessed the glory of the Lord, and his miracles in Egypt, and in the wilderness, not one was to see the land which he swore unto their fathers, except Caleb, and Joshua. ‘Your carcasses (said God) shall fall in this wilderness, and all that were ‘numbered of you’: ‘but your little ones which ye ‘said should be a prey, them will I bring in, and ‘they shall know the land which ye have despised’. ‘Your children shall wander in the wilderness ‘forty years, until your carcasses be wasted in the ‘wilderness’⁰.

This was the enumeration of twelve tribes, so made by the division of the tribe of Joseph into two tribes, those of Ephraim and Manasseh: for the tribe of Levi was not included in the general enumeration, either at this time, or formerly¹: ‘because there was no inheritance given them among the children of Israel’. Of these, the amount of all the males, from a month old, and

⁰ Num. xiv. throughout.

¹ Num. i. 49.

upwards, was 23,000: being an increase of 1000 since the former census².

Amongst this mighty host, now numbered in the plains of Moab, 'there was not a man of them whom Moses, and Aaron the priest, numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, they shall surely die in the wilderness: and there was not left a man of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun'³!

Moses, one of the yet surviving, was at this time directed to go up into Mount Abarim, to take a view of the land before his death: and Joshua, who had before so signalised himself, for his obedience in the matter of searching the land, was appointed his successor; 'to go in and out before them'; that the congregation of the Lord might not be 'as sheep which have no shepherd': and to 'stand before Eleazar the priest'; who should 'ask counsel for him after the manner of Urim before the Lord. At his word should they go out, and at his word should they come in'⁴.

Accordingly Moses went up the mountain to the top of Pisgah, that is 'over against Jericho'; and there the Lord made him miraculously to see all the land of Canaan—'all the land of Gilead, unto Dan', in the north; 'all Napthali, and the land of Ephraim, and Manasseh', in the midst; 'and all the land of Judah', to the south; with the beautiful 'plain of the valley of Jericho, the

² Num. iii. 39.

³ Num. xxvi. 64, 65.

⁴ Num. xxvii. 12—23.

city of palm-trees': saying to him, that this was the land which he swore unto his fathers, and their seed, and that he had 'caused him to see it with his eyes', though he should not go over thither', as he had said⁵.

Before his death Moses blessed the children of Israel; reminding them of what the Lord had done for them: 'the Lord (said he) came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints'! He then pronounced a characteristic blessing, and prediction, on each of the twelve tribes: concluding with a general declaration of their happiness under the Lord their God. 'There is none like unto the 'God of Jeshurun, who rideth upon the heaven in 'thy help, and in his excellency on the sky. The 'eternal God is thy refuge, and underneath are 'the everlasting arms: and he shall thrust out the 'enemy from before thee; and shall say, Destroy 'them! Israel then shall dwell in safety alone: 'the fountain of Jacob shall be upon a land of corn, 'and wine; also his heavens shall drop down dew. 'Happy art thou, O Israel: who is like unto thee, 'O people; saved by the Lord, the shield of thy 'help, and who is the sword of thy excellency! and 'thine enemies shall be found liars unto thee; and 'thou shalt tread upon their high places'⁶.

Thus died 'Moses, the servant of the Lord'— 'the man of God'. He was '120 years old when

⁵ Dent. xxxii. 49—52. xxxiv. 1—4.

⁶ Deut. xxxiii. 2, 26—29.

he died; his eye was not dim, nor his natural force abated'; and after him 'there rose not a prophet in Israel—whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt; and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel'⁷.

⁷ Deut. xxxiv. 7—12.

CHAPTER VII.

THE CHURCH IN CANAAN, UNDER JOSHUA, AND THE JUDGES.

THE CHURCH UNDER JOSHUA—PASSAGE OF THE RIVER JORDAN,
AND CONQUEST OF CANAAN—THE CHURCH UNDER THE ELDERS
—UNDER THE JUDGES—UNDER SAMUEL, AND HIS SONS.

*Passage of the Jordan, and entry into Canaan,
under Joshua. A. M. 2553. B. C. 1451.*

THE Church was now to be established in the promised land of Canaan—‘the lot of their inheritance’, according to the promises made to their forefathers, ‘when they were but a few’ of them, and they ‘strangers in it’¹. Here was to be the settled ‘habitation’, of the living God, ‘the God of Israel’². The Lord himself ‘chose Zion’ for this purpose; and declared it should be his ‘rest for ever’, as he had a ‘delight therein’³. Here was the divine worship to be celebrated, when the ark, like the Church, ceased to be wandering about; and the service, heretofore performed ‘at

¹ Ps. cv. 11, 12.

² Ezra vii. 15.

³ Ps. cxxxii. 14, 15.

the door of the Tabernacle', was transferred to the 'habitation' prepared for the 'mighty God of Jacob'⁴.

The manner of entering, and taking possession of the promised land, was awful, and imposing. Prudence dictated a previous examination of the country; but the first act performed, the first victory achieved, was to be by the immediate hand of God!

It was after the children of Israel had mourned for Moses thirty days, that Joshua, under the divine direction, prepared the people for the occasion; saying, 'sanctify yourselves, for to-morrow 'the Lord will do wonders among you'! The Lord himself gave instructions as to their procedure;—that 'the priests' should 'bear the ark of the covenant', and pass over Jordan before the people: but that when they came 'to the brink of the water', they should 'stand still'; and 'hereby (said Joshua) shall ye know that the living God is among you, and that he will without fail drive out' 'your enemies before you; for it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan', that they 'shall be cut off from the waters that come down from above, and they shall stand upon an heap'! This accordingly took place, and when the miracle was most conspicuous, being at the time of harvest, when 'Jordan overfloweth all his banks'.

⁴ Ps. cxxxii. 5.

The priests stood firm on dry ground 'in the midst of the river, and until all the people were passed clean over'; and Joshua was then commanded to let twelve men, a man for each tribe, take up a stone from out of the midst of Jordan, and carry them over with them, while he 'set up twelve stones in the place where the priests had stood'. The stones taken out of Jordan did Joshua pitch in Gilgal; as a memorial of the miraculous event; and in order—both 'that all the people of the earth might know the hand of the Lord, that it is mighty'; and that his own people 'might fear the Lord their God, for ever'⁵.

In reference to this supernatural interference, the Psalmist exclaims, 'When Israel came out of Egypt, and the house of Jacob from among the strange people, Judah was his sanctuary: and Israel his dominion. The sea saw that, and fled: Jordan was driven back! The mountains skipped like rams: and the little hills like young sheep'⁶! Well did Moses remind the people—the Church, of the great things God was doing for them: 'For ask now of the days that are past, which were before thee, since the day that God created man upon earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God

⁵ Josh. iii. iv. throughout.

⁶ Ps. cxiv. 1—4.

‘assayed to go and take him a nation from the
‘midst of another nation, by temptations, by signs,
‘and by wonders, and by war, and by a mighty
‘hand, and by a stretched-out arm, and by great
‘terrors, according to all that the Lord your God
‘did for you in Egypt before your eyes’? ‘And be-
‘cause he loved thy fathers, therefore he chose
‘their seed after them, and brought thee out in his
‘sight, with his mighty power out of Egypt; to
‘drive out nations from before thee, greater and
‘mightier than thou art, to bring thee in, to give
‘thee their land for an inheritance, as it is this
‘day’⁷.

In what beautiful language does the evangelical prophet record the mercies of God towards his chosen people! ‘I will mention the loving-kind-
‘nesses of the Lord, and the praises of the Lord,
‘according to all that the Lord hath bestowed on
‘us, and the great goodness towards the house of
‘Israel, which he hath bestowed on them according
‘to his mercies, and according to the multitude of
‘his loving-kindnesses. For he said, Surely they
‘are my people, children that will not lie: so he
‘was their Saviour. In all their affliction he
‘was afflicted, and the angel of his presence saved
‘them: in his love and in his pity he redeemed
‘them; and he bare them, and carried them all
‘the days of old! But they rebelled, and vexed
‘his holy Spirit: therefore he was turned to be their
‘enemy, and he fought against them. Then he re-

⁷ Deut. iv. 32 – 34, 37, 38.

‘membered the days of old, Moses and his people,
 ‘saying, where is he that brought them up out of
 ‘the sea with the shepherd of his flock? where is
 ‘he that put his holy Spirit within him? That led
 ‘them by the right hand of Moses with his glorious
 ‘arm, dividing the water before them, to make him-
 ‘self an everlasting name? That led them through
 ‘the deep, as an horse in the wilderness, that they
 ‘should not stumble’⁸?

The children of Israel born in the wilderness, had not been circumcised; the rite was, therefore, now performed, and the Lord declared—‘this day have I rolled away the reproach of Egypt from ‘off you’! now was this token of their slavery taken away; and the mark of their being the children of Abraham, and heirs of the promised inheritance, was restored to them. Hence the place was called *Gilgal*, ‘the rolling away’. Immediately after this they ‘kept the passover’; being the third time of its celebration, and after an intermission of thirty-nine years: and the very morrow after, they ate of the ‘corn of the land’, and the ‘manna ceased’⁹. At this time the angel of the covenant—the word of the Lord, appeared to Joshua, ‘as captain of the host of the Lord’, to assure him of his continued presence with his people’¹⁰.

Jericho was now made to fall before them, on the mere sounding of the trumpets of the priests—the trumpets of ram’s horns, borne ‘before the ark of the Lord’. Six days they ‘compassed the

⁸ Is. lxiii, 7--13.

⁹ Josh. v. 2--12.

¹⁰ Josh. v. 13--15.

city' in procession. 'On the seventh day' 'they compassed it seven times', and on the 'seventh time when the priests blew with the trumpets', and 'the people shouted', as they had been commanded, 'the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city'. This was the first of their conquests in the promised land, undertaken, and accomplished, expressly, under the divine direction. 'So the Lord was with Joshua, and his fame was noised throughout all the country'¹. In their next attempt, upon the land of the king of Ai, they were discomfited: because Achan, one of the people, had reserved a spoil to himself, contrary to the divine command. On his crime being detected, and an awful punishment inflicted—himself, his sons, and his daughters, being stoned to death, and his tent, and all his cattle, and the spoil, being burnt with fire, the Lord condescended to direct the measures to be pursued. The king, and all the inhabitants of Ai, both men, and women, fell under their sword, and Ai was 'burnt', and made 'a desolation'².

The Lord evidently fought for his people, and their enemies were rapidly discomfited; sometimes by supernatural intervention; for 'the Lord cast down great stones from heaven upon them, and the hail-stones were more fatal to them than the sword'. On this occasion Joshua desired that the sun might stand still; and the 'Lord hearkened

¹ Josh. vi. throughout.

² Josh. vii. viii. throughout.

unto the voice of a man; for the Lord fought for Israel': and 'the sun stood still in the midst of heaven, and hasted not to go down, about a whole day'³! Amongst their other enemies, 'Balaam, the son of Beor', the treacherous adviser, was 'slain with the sword'⁴. The Anakims were now also 'cut off', and their land given to Caleb, who alone, amongst the spies, had not expressed his fear of them, but had, on the contrary, said, 'Let us go up—we are well able to overcome it'⁵: he had 'part, therefore, given him among the children of Judah, according to the commandment of the Lord'⁶.

After the bounds of Judah, the royal tribe, had been settled, they removed the Tabernacle from Gilgal, now too far distant to be generally attended, and set it up at Shiloh⁷; where it continued until the days of Samuel⁸, and till it was taken by the Philistines while under the charge of the unworthy sons of Eli⁹. When the ark was sent back by the Philistines it was placed at Kirjath-jearim, 'in the house of Abinadab in the hill'¹⁰, Shiloh, it would seem, having been destroyed by the Philistines. As this name signifies 'the city of the woods', it explains the passage of the Psalmist; 'We heard of the same (the Tabernacle of God) at Ephrata (at Shiloh in Ephraim), and 'found it in the wood'¹, (at Kirjath-jearim.) Here it remained till brought up by David to Jerusalem.

³ Josh. x. 10–14.⁴ Josh. xiii. 22.⁵ Num. xiii. 30.⁶ Josh. xiv. 6–14. xv. 13, 14.⁷ Josh. xviii. 1.⁸ 1 Sam. i. 4.⁹ 1 Sam. iv. 11.¹⁰ 1 Sam. vii. 1.¹ Ps. cxxxii. 6.

God had promised that he would send 'an angel' before the people, 'to keep them in the way, and to bring them into the place which he had prepared': that he would send his 'fear before them', and 'make all their enemies to turn their backs unto them'. That he would do this also by a miraculous interference; sending 'hornets before them, which should drive out the Hivite, the Canaanite, and the Hittite'. But to this intimation of supernatural assistance the Lord added, that he would not 'drive them out in one year, lest the land should become desolate, and the beast of the field should multiply against them'; that 'by little and little he would drive them out', until they possessed the whole land, 'from the Red Sea unto the sea of the Philistines'².

When, at length, the country was in some degree subjugated, the Reubenites, the Gadites, and the half tribe of Manasseh, whose inheritance lay on the other side Jordan, but who had accompanied their brethren, and assisted them in the conquest of the country³, were now permitted to return to their wives, and their possessions: and on the 'borders of Jordan, at the passage of the children of Israel', 'they built a great altar to see to'. This proceeding caused great disquietude to the other tribes, who thought they had done this that they might rebel against the Lord': and make him to be 'wroth with the whole congregation of Israel': but they, denying such intention, declared

² Ex. xxiii, 20—31.

³ Josh. i. 14—18.

it to be only as a witness between them, that the children of the one might not in times to come say to the children of the other, 'ye have no part in the Lord God of Israel'⁴.

After this the Lord gave 'rest to Israel' from all their enemies round about; and Joshua, feeling his end approaching, summoned the heads of the people, and assuring them that the Lord should expel all their enemies, and that they should possess their land, exhorted them, 'Be ye therefore 'very courageous to keep, and to do, all that is 'written in the book of the law of Moses': 'that 'ye come not among these nations, neither make 'mention of the name of their gods': 'but cleave 'unto the Lord your God, as ye have done unto 'this day'. Concluding, that if they did this the Lord would still fight for them; but that if they were disobedient, the Lord would 'no more drive out the nations from before them, but they should be snares and traps to them, scourges in their sides, and thorns in their eyes'! that the anger of the Lord should be kindled against them, and that they should 'perish from the good land' which he had given unto them⁵.

Another opportunity presented itself. Joshua, before his death, again gathered all the tribes of Israel to Shechem; and there recapitulated to them the history of their forefathers; the calling of Abraham, by the Lord God of Israel, from a state of idolatry; the taking of him 'from the other side

⁴ Josh. xxii. throughout.

⁵ Josh. xxiii. throughout.

of the flood', and leading him 'throughout all the land of Canaan'. He then noticed the Lord's bringing them out of Egypt; and the destruction of Pharoah, and all other their enemies'; his sending 'the hornet' before them, and giving them 'a land', 'cities', and 'vineyards', which they had not themselves laboured, built, or planted. He ended with this solemn appeal to them: 'Chuse ye this 'day whom ye will serve! whether the Gods which 'your fathers served—or the Gods of the Amorites, 'in whose land ye dwell'! Adding nobly and consistently with his character, and even before he heard their resolve—'As for me, and my house, we will serve the Lord'. The people, however, answered in the same spirit, and said—'God forbid 'that we should forsake the Lord to serve other 'gods'! acknowledging that, as he had said, it was the Lord who had done these great things, 'therefore', said they, 'will we also serve the Lord, for 'he is our God'! Joshua then said, 'ye are witnesses against yourselves'; and they replied, 'we 'are witnesses'. 'The Lord our God will we 'serve; and his voice will we obey'⁶!

This resolution thus generally taken, the worship of the true God was henceforth maintained in the Church. 'The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua'⁷.

⁶ Josh. xxiv. throughout.

⁷ Jud. ii. 7.

The Church under the Elders. A.M. 2578.

B.C. 1426. 22 years.

After the death of Joshua the Church was for a time ruled 'by the elders, that did outlive Joshua': and who, with him, 'had seen all the great works of the Lord that he did for Israel'. But when 'all that generation were gathered unto their fathers, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel', then 'the children of Israel did evil in the sight of the Lord, and served Baalim'. 'They forsook the Lord God of their fathers', and served Baal and Ashtaroth: and the 'anger of the Lord was hot' against them, and 'he delivered them into the hands of spoilers that spoiled them, and sold them into the hands of their enemies round about, so that they could no longer stand before them'. 'Whithersoever they went out the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed'⁸!

The Church under the Judges. A.M. 2610.

B.C. 1394. 253 years.

The state of the people, and their conduct during a period of three centuries, cannot be better de-

⁸ Jud. ii. 7—15.

scribed than in the brief language of the sacred records themselves. 'They would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them. They turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord: but they did not so. And when the Lord raised them up Judges, then the Lord was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge: for it repented the Lord because of their groanings, by reason of them that oppressed them, and vexed them. And it came to pass, when the Judge was dead, that they returned, and corrupted themselves, more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way'. The Lord, therefore, now himself pronounced the determination that Joshua had threatened; that he would 'not drive out' any more of the nations before them; that he might, by them, 'prove Israel, whether they would keep the way of the Lord, as their fathers did keep it, or not'⁹.

Notwithstanding such threatening a sad falling off took place. The children of Israel, dwelling among their enemies, 'took their daughters to be their wives, and gave their daughters to their sons, and served their gods'; and 'forgot the Lord their God, and served Baalim, and their groves'⁰. The

⁹ Jud. ii. 16—23.

⁰ Jud. iii. 5—7.

consequence was, first, the subjection of the eastern parts of the country, and the people, by the king of Mesopotamia, whom they served eight years¹. 'When the children of Israel cried unto the Lord, the Lord raised up a deliverer' to them, 'Othniel, the son of Kenaz, Caleb's younger brother, and the spirit of the Lord came upon him and he judged Israel, and went out to war: and the Lord delivered the king of Mesopotamia into his hand'. And 'the land had rest' under him 'forty years'².

Again provoking God they were subjugated by Eglon king of -Moab', under whom they 'served eighteen years': when Ehud, a Benjamite, slew him, and delivered them, 'and the land had rest fourscore years'. In the mean while some of the western parts had been invaded by the Philistines, and were freed by Shamgar, who slew of them '600 men with an ox-goad; and he also delivered, and judged Israel'³.

The northern Israelites were then 'sold by the Lord into the hand of Jabin, king of Canaan', 'the captain of whose host was Sisera': and he mightily oppressed them for twenty years; 'for he had 900 chariots of iron'. These, on their crying unto the Lord, were delivered by 'Deborah a prophetess'; with the aid of Barak, as it would appear under the divine command—'Hath not the Lord 'God of Israel commanded, saying, Go and take with thee 10,000 men', and I will 'deliver' unto

¹ Jud. iii. 8.

² Jud. iii. 9—11.

³ Jud. iii. 12—31.

thee 'Sisera', and 'his chariots', and 'his multitude'. They were accordingly discomfited by some visible intervention of the Lord; and Sisera, flying 'away on his feet', was killed by Jael, the wife of a Kenite. Thus 'the children of Israel' 'prevailed against Jabin', and destroyed him: 'and the land had rest forty years'⁴.

After this 'the hand of Midian prevailed against Israel', 'and the Lord delivered them into the hand of Midian seven years', during which they fled into 'caves', and 'dens', and 'strong holds': and their enemies 'destroyed the increase of the earth; coming up with their cattle and their tents, as grasshoppers for multitude'⁵. On their crying to the Lord he sent a prophet unto them, to remind them of their former deliverances, and to reproach them for not having obeyed his voice. And on a reformation, as it may be supposed, taking place, an angel appeared unto Gideon; declaring that through him he would save Israel from the hand of the Midianites, confirming his commission for this purpose by the performance of two several miracles⁶. The Lord also gave Gideon the victory through a miraculous interference; enabling him to overcome them by 300 men blowing with trumpets, having lamps in their left hands, with a cry 'the sword of the Lord and 'of Gideon'⁷! 'Thus was Midian subdued before the children of Israel, so that they lifted up their

⁴ Jud. iv. v. throughout.

⁶ Jud. vi. 6—40.

⁵ Jud. vi. 1—5.

⁷ Jud. vii. throughout.

heads no more; and the country was in quietness forty years in the days of Gideon⁸. But as soon as he was dead they turned again, and 'went a whoring after Baalim, and made Baal-berith their god'; neither 'remembering the Lord their God who had thus delivered them out of the hands of their enemies', nor 'shewing kindness unto the house of Gideon according to the goodness which he had shewed unto them'⁹.

Abimelech, the son of Gideon's concubine, having slain his brethren, seventy persons, 'upon one stone', all but Jotham the youngest, who hid himself; prevailed upon the Shechemites to make him king. They, at length, however, rebelled against him, and he fell by the hand of a woman. 'Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren. And all the evil of the men of Shechem, did the Lord render upon their heads: and upon them came the curse of Jotham, the son of Gideon'¹⁰.

After that 'Tola—a man of Issachar'—'judged Israel twenty-three years'; and 'after him Jair, a Gileadite—twenty-two years'. The children of Israel then 'again did evil in the sight of the Lord', and increased in their idolatries, and abominations. They not only now served Baalim and Ashtaroth, but 'the gods of Syria and of Zidon, and of Moab, and of Ammon, and of the Philistines'; and the Lord therefore 'sold them into the

⁸ Jud. viii. 28.

⁹ Jud. viii. 33—35.

¹⁰ Jud. ix. throughout.

hands of the Philistines, and of the children of Ammon'; who 'vexed' them 'eighteen years'. They were now sore distressed, and the anger of the Lord was so great against them, that he said, on their crying to him, 'I will deliver you no more'; 'Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation'¹.

Reduced by this to a thorough conviction of their sin, and their danger, they said, 'We have sinned! do thou unto us whatsoever seemeth good unto thee: deliver us only we pray thee this day'! and they testified their sincerity by putting 'away the strange gods from among them, and served the Lord'. On their repentance 'his soul was grieved for the misery of Israel', and he raised up Jephthah, a Gileadite, 'a mighty man of valor'; who fought for them against the children of Ammon. And the 'spirit of the Lord came upon Jephthah', and the Lord delivered them into his hands and he smote them 'with a very great slaughter'². This excited the envy of the Ephraimites, who therefore fought against Gilead, and were defeated: and there fell of them 42,000 men³.

'Jephthah judged Israel six years'; after him Ibzan seven years; Elon ten years; and Abdon eight years⁴. Still, 'again the children of Israel did evil', and 'the Lord delivered them into the hand of the Philistines forty years', but they were at

¹ Jud. x. 1—14.² Jud. xii. 1—6.³ Jud. xi. 1—33.⁴ Jud. xii. 7—15.

length delivered by Samson: who having destroyed many of them in his life time, from 'the spirit of the Lord', that was 'mightily upon him', at length occasioned the death of all their principal men, and the people that were collected together; 'so that the dead which he slew at his death were more than they which he slew in his life', and he judged Israel twenty years⁵.

During the civil government of the Israelites by the Judges, the religious worship was exercised at Shiloh, under Phinehas, the high priest, the son of Eleazar, and after him, under Ebiezer, or Abishua; Bukki, Uzzi, and Eli. And here they went up to ask counsel of the Lord by Urim and Thummim. This was found more particularly necessary after the death of Joshua, and the first occurrence on record is that of their asking who should first go up to fight against the Canaanites. To this God was pleased to return an answer, 'Judah shall go up; behold I have delivered the land into his hand'. Judah, therefore, with Simeon whom he had called to his aid, conquered the Canaanites, and the Perizzites, the Lord being with them⁶; but many of the inhabitants were still suffered by God to remain, as he had declared should be the case; and the Jebusites retained part of the royal city of Jerusalem⁷. The other tribes also, though they gradually enlarged their possessions by the conquest of the inhabitants, were not able utterly to expel them⁸. But the

⁵ Jud. xiii. — xvi.

⁷ Josh. xv. 63. Jud. i. 21.

⁶ Jud. i. 1—19.

⁸ Jud. i. 20—33.

Danites were the least fortunate. 'The Amorites forced them into the mountain, and would not suffer them to come down to the valley'⁹.

At this time the angel Jehovah appeared to the people at Bochim, and reminded them of his covenant with their fathers, and that he had commanded them that they should 'make no league with the inhabitants of the land, but throw down their altars': he now declared, that as they had 'not obeyed his voice' he would 'not drive them out; but they should be thorns in their sides; and their gods should be a snare unto them'. On this the people testified their repentance, and 'sacrificed there unto the Lord'; and, as has been shewn no more turned from him during the continuance of that generation⁰.

When at a future period the children of Israel cried unto the Lord 'because of the Midianites', he 'sent a prophet' unto them, who also recalled to their mind God's deliverance of them from the house of bondage, 'from the hand of the Egyptians, and of all that oppressed them; and his driving them out, and giving them their land. Also, his charge that they should not fear, nor worship 'the gods of the Amorites'; but that they had not 'obeyed his voice'¹. This probably again produced repentance, for the Lord now appeared by an angel to Gideon, and appointed him to 'smite the Midianites and deliver his country. Gideon therefore built an altar to the

⁹ Jud. i. 34—36.

⁰ Jud. ii. 1—7.

¹ Jud. vi. 7—10.

Lord. In the same night, the Lord appeared unto him in a vision, and instructed him to 'throw down the altar of Baal' that his father had made, and 'the grove' that was by it, and to 'build an altar unto the Lord God', 'in the ordered place', and 'offer a burnt sacrifice'—his 'father's bullock'—with 'the wood of the grove'. Hence his name was called 'Jerubbaal' (*the adversary of Baal*)¹.

It was, probably, at the time when the authority of the Elders was declining, and the state of anarchy prevailed, when, there being 'no king', or ruler 'in Israel, every man did that which was right in his own eyes'²;—that 'long season', afterwards noticed, when Israel was, as it were, 'without the true God, and without a teaching priest, and without a law'³, that the public service began to be neglected, and schism to abound. Of this an instance is given in the book of Judges in detail.

Micah, a man of Mount Ephraim, having had some dispute with his mother respecting a large sum in silver, which she had devoted to God, but which he had secreted from her, it was agreed between them to make 'a graven, and a molten image', and 'an house of gods', with 'an ephod, and Teraphim', in order, as it may be supposed, that they might enjoy the worship of God, even though it were not in the place he had appointed. For the service hereof, he consecrated one of his sons as the priest: till a Levite of Bethlehem,

¹ Jud. vi, 11—32.

² Jud. xvii, 6.

³ 2 Chron. xv. 3.

happening to pass that way, he induced him, for a provision of money, and apparel, and food, to settle with him. And the poverty of the Levite prevailing with him to accept the offer, Micah had the presumption to 'consecrate' him, and 'the young man became his priest'. Micah, then, such was his ignorance, though hereby falling into the sin afterwards committed by Jeroboam, rejoiced in what he had done, saying 'Now I know that 'the Lord will do me good, seeing I have a Levite 'to my priest'³!

The error was of wide extension: for a tribe of the Danites, who had been less fortunate in conquering their enemies, seeking 'an inheritance', came to the house of Micah, and finding there the Levite, whom they knew, they desired him to 'ask counsel of God', whether their journey should 'be prosperous'. It does not appear that he was inspired for this purpose, but he said unto them 'Go in peace; before the Lord is your way 'wherein ye go'. On the report of their discoveries, 600 men of their brethren, set out on an expedition, 'with weapons of war'; and having been apprised of the establishment in the house of Micah, they by force carried away the whole. On the remonstrance of the priest they persuaded him to go with them: saying 'Is it better for thee 'to be a priest unto the house of one man, or that 'thou be a priest unto a tribe, and family of Israel'? And the children of Dan set up the image, and

³ Jud. xvii. throughout.

made priests for the service. Thus widely had the idolatrous system now extended itself, and the establishment remained amongst them, probably, till Jeroboam afterwards set up one of his golden calves in the neighbourhood.

That a mere good intention is not acceptable with God, when the practice is against his well-known laws, is fully proved by a similar occurrence in the case of Gideon, the ruler. When desired by the men of Israel to 'rule over them, himself, and his son, and his son's son also', he rejected this, saying 'the Lord shall rule over you'; and in accordance with this pious feeling, he got them to contribute a considerable sum from their spoil: with which, instead of applying it to his own use, he 'made an ephod', and set it up in his city, Ophrah. The worship of the true God was herein perhaps intended, but the consequence was fatal to his family; for, led to believe that God would accept of a public worship in this place, 'all Israel went thither a whoring after it; which thing became a snare unto Gideon and to his house'. And upon them was probably chargeable the aggravated idolatry into which the people plunged after his death; when 'the children of Israel went a whoring after Baalim, and made Baal-berith their god'⁴.

Under such a situation of affairs the Lord does not always appear to have vouchsafed advice, or information, when enquired of. When the men of

⁴ Jud. viii, 22—34.

Israel were about to go to battle against the children of Benjamin who had declined to come out and join in revenging the outrage offered to the concubine of a certain Levite of Mount Ephraim, by the men of Gibeah of Benjamin, they 'went up to the house of God' in Shiloh, and 'asked counsel of God—'Which of us shall go up first to the battle'? 'And the Lord said, Judah shall go up first'. This they did: but a great defeat and slaughter followed: 22,000 of the Israelites were slain. Again they went up, and wept before the Lord until even, and asked counsel'; 'Shall I go up again to battle against my brother'? when they received a like answer. But they were again defeated, with the loss of 18,000 more, being altogether a greater number than the whole of the children of Benjamin's army. Their error seems now to be discovered to them. Again they went up unto the house of God, 'and wept, and fasted, that day until even'; now 'offering burnt-offerings, and peace-offerings': and for the first time, as it would appear, having the question put in a proper manner, before the ark of the covenant of God, by Phinehas the priest, according to the divine law⁵. The enquiry was not as before, but—'shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease'? To this the Lord was pleased to answer, 'Go up: for to-morrow I will deliver them into thy hand'. The result was—the Lord smote Benjamin before Is-

⁵ Num. xxvii. 21.

rael': and they destroyed of them 25,100, and burnt 'all the cities that they came to'⁶.

During the life of Eli, the last of the Judges of Israel, a change took place in the family of the priesthood. Eli was the high priest, and Hophni and Phinehas, his sons, priests of the second order, dwelling with the ark at Shiloh, when Elkanah, an Ephrathite, 'went up to worship, and to sacrifice to the Lord of hosts'. Hannah, his wife, who had been barren, had prayed to the Lord for a son: and the Lord had remembered her, and granted her petition; and she called his name 'Samuel', (*asked of God*), saying, 'because I have asked 'him of the Lord'⁷. She, therefore, in her gratitude, devoted him to the service of God, 'and the child did minister unto the Lord before Eli the priest'⁸.

'Now the sons of Eli were sons of Belial'. Though born to the priesthood 'they knew not the Lord'; and making an occasion of their office for rapine, and abuse, 'men abhorred the offering of the Lord': and 'the sin of the young men was very great'. Eli reproved them for this; but being now 'very old', and his eyes beginning 'to wax dim', which not improbably had abated the zeal he might formerly have shewn, 'he restrained them not' in a way that the power of his office required, and would have allowed. On this, a prophet, 'a man of God', was sent to him to reprehend him for thus 'honouring his sons above God'; and to announce to him the dissolution of

⁶ Jud. xx. throughout. ⁷ 1 Sam i. 1—20. ⁸ 1 Sam. i. 28. ii. 11.

his family! that there should 'not be an old man in his house'! and that he should live to 'see an enemy' in the sanctuary. Adding, as a 'sign' of the truth of the prediction, that his unworthy sons should both 'die' in 'one day'! that God would 'raise him up a faithful priest'; and that to him should some of Eli's house 'crouch for a piece of silver and a morsel of bread'⁹. Space probably was given to the family for repentance. But this not availing, a revelation was made to Samuel, that God was about to 'do a thing, at which both the ears of every one that heareth it should tingle'! and to 'perform against Eli all things which he had spoken concerning his house'. This awful communication being imparted to Eli by Samuel, it was received with pious resignation. 'It is the Lord, (said he) let him do what seemeth him good'¹⁰.

The Church under Samuel, and his Sons.

A.M. 2863. B.C. 1141. 46 years.

Samuel, a Levite only, by birth, having been consecrated by his parents to God, in acknowledgment of the mercies vouchsafed to them, was soon evidently invested with a divine commission, 'and the word of Samuel came to all Israel'. In these days 'the word of the Lord was precious': 'there was no open vision': whether God had ceased to communicate with Eli in the usual man-

⁹ 1 Sam. ii. 22—36.

¹⁰ 1 Sam. iii. 2—18.

ner, from his anger towards him, or that, from the depraved state of the nation, he had in a great degree withdrawn his presence from them. But as Samuel grew 'the Lord was with him', and inspired him; and 'did let none of his words fall to the ground'. God now vouchsafed again to appear in Shiloh; the angel Jehovah revealed himself to his prophet. 'The Lord revealed himself to Samuel in Shiloh, by the word of the Lord': 'and all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord'¹.

The Israelites having been defeated by the Philistines with a loss of 4000 men, the people, at the instance of the elders, sent to Shiloh to fetch the ark of the covenant, and Hophni and Phinehas came with it. A measure which, as it would seem to have been taken without the divine direction, was followed by still more fatal consequences. The people were indeed at first encouraged: 'when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again!' But although the Philistines were dismayed at this, and exclaimed, 'God is come into the camp!' who 'shall deliver us out of the hand of these mighty 'Gods'!' 'they are the Gods that smote the Egyptians': yet, as the Lord had his denunciations to accomplish, they were now suffered, as instruments in his hand, to prevail. 'Israel was smit-

¹ 1 Sam. iii. 1, 19—21.

ten and fled'; and there was a very great slaughter, of 30,000 men: the ark of God was taken; and the unworthy priests were slain! Eli's heart had 'trembled for the ark of God'; and when he heard of this great destruction, of the death of his sons, and of the capture of the sacred burden, 'he fell from off the seat backwards, and died'; after he had 'judged Israel forty years'. The blow was severely felt in Israel: for even the wife of Phinehas, dying at the moment of travail with a son, called his name 'Ichabod', (*there is no glory*), for she said, 'the glory is departed from Israel; for the ark of God is taken'².

The Philistines in the mean while conveyed the ark in triumph to Ashdod, to 'the house of Dagon', their god: but on the morrow, 'Dagon was fallen on his face to the earth, before the ark of the Lord'. On their replacing him the same thing occurred; but the head and hands of the idol were now broken off! This was followed by a pestilence around the neighbourhood³: and according to the Psalmist, God 'smote his enemies in the hinder parts, and put them to a perpetual shame'⁴. Again, it happened on their removing the holy thing to Gath; for 'the hand of the Lord was against the city with a very great destruction'; and the inhabitants were smitten as the others. A similar visitation attended its progress wherever it was carried; so that, after keeping it in the country seven months, the lords of the Philistines

² 1 Sam. iv. throughout.

³ 1 Sam. v. 1—5.

⁴ Ps. lxxviii. 66.

consulted with their 'priests, and diviners', and under their advice and instruction they made golden images of 'the mice, and emerods', by which they had been afflicted, and thus 'gave glory unto the God of Israel'. They then sent away the ark with a 'trespass-offering', in this manner. Having laid it upon a 'new cart', with 'two milch kine' tied thereto, which had never been under the yoke, and from whom their calves were taken away, they let it go, the lords of the Philistines themselves following after it to witness the result: for the priests and diviners had said, 'See, if it goeth up 'the way of his own coast to Bethshemesh' (a city of Judah:) if so, God 'hath done us this great evil'! 'if not', 'it was a chance that happened to us'. The hand of God was visible in the unexpected issue! 'The kine took the straight way, to Bethshemesh', 'lowing as they went' after their calves, but still proceeding 'along the highway', turning 'neither to the right hand, nor to the left'.

At length the cart stopped at Bethshemesh, where it was received with great joy; and 'the Levites', that were there, 'took down the ark', and the 'men of Bethshemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord'. From an inconsiderate curiosity, however, 'looking into the ark', the Lord 'smote many of the people with a great slaughter'; wherefore they sent to the inhabitants of Kirjath-jearim to come and fetch it⁵. Here it remained in the house of

Abinadab, a Levite, forty-six years, till David conveyed it to Jerusalem.

In the mean while Samuel acted as Judge in Israel: and the people 'lamenting after the Lord', he exhorted them to turn to him; which they did; and 'put away Baalim, and Ashtaroth, and served the Lord only'. In consequence, God again visibly interfered for them: on one particular occasion discomfiting their enemies with 'great thunder'⁶: and the Philistines were subdued, and came no more into the coast of Israel: for 'the hand of the Lord was against the Philistines all the days of Samuel'. Thus he 'judged Israel all the days of his life; and went from year to year in circuit'; returning to Ramah, where was his house. At this place 'he built an altar unto the Lord', whether by divine revelation or not, as the ark was no longer in Shiloh, where the people could go to worship⁷.

When Samuel was become old he made his two sons, Joel and Abiah, 'Judges over Israel', settling them principally in Beersheba. They, however, 'walked not in his ways; but turned aside after lucre, and took bribes, and perverted judgment', to the great dissatisfaction and injury of the people: so that 'the elders of Israel gathered themselves together', and waiting on Samuel, requested him to 'make them a king'; to judge them 'like all the nations'⁸. This rejection of God, who had hitherto been their direct leader, and governor, was

⁶ 1 Sam. vii. 1—4—11. ⁷ 1 Sam. vii. 13—17. ⁸ 1 Sam. viii. 1—5.

followed by important consequences to the Church: and led to those events, which, under the divine wisdom and controul, prepared the way for its future enlargement, and the establishment of 'a better covenant', under 'better promises', with all mankind!

CHAPTER VIII.

THE CHURCH UNDER THE KINGS REIGNING OVER ALL ISRAEL—SAUL, DAVID, AND SO- LOMON.

SAUL, THE FIRST KING OF ISRAEL—SUBSTITUTION OF DAVID, SE-
COND KING OF ISRAEL—SOLOMON, THIRD KING OF ISRAEL.

The Church under Saul. A.M. 2909. B.C. 1095.
40 years.

THE insult offered to God by the people desir-
ing a king, greatly 'displeased Samuel', who prayed
to the Lord for his direction: and he commanded
that their desire should be gratified. The con-
cession was made 'in anger'¹, for the Lord added,
'They have not rejected thee, but they have re-
'jected me, that I should not reign over them!
'according to all the works that they have done,
'since the day that I brought them out of Egypt'!
God, however, instructed Samuel to 'protest so-
lemnly unto them, and shew them the manner' in

¹ Hos. xiii. 11.

which a king would 'reign over them': and that they would 'cry out' thereat, but that the Lord would not 'hear them'. The people, nevertheless, refused to listen; saying, 'Nay; but we will have 'a king over us'! like other 'nations, to judge us, 'and fight our battles'². It does not appear that the children of Israel were to be always without a king to govern them: on the contrary a provision seems to be made in the book of Deuteronomy³ for a time when they might lawfully expect to have one. This is supported by the fact, that the Lord did not, after a temporary punishment for their disobedience, renew the Theocracy, or himself re-assume the immediate government. The crime, therefore, of the people seems to have been in presuming to dictate, as it were, to God, by asking this prematurely: and he evidently regarded it in that light, though he acceded to their desire.

Another circumstance is to be remarked; Saul the first king, chosen even by God himself, in his direction of the lot⁴, was not selected out of the house of Judah, from which the Messiah was to spring, but from the tribe of Benjamin: as if to shew that the choice was of a temporary nature, in anticipation of God's own ulterior designs.

Saul, the son of Kish, a Benjamite, was the first king chosen, being pointed out to Samuel by the Lord⁵. This monarch, it has been remarked, was anointed with 'a vial of oil', only⁶, in pursuance

² 1 Sam. viii. throughout.

³ Deut. xvii. 14-20.

⁴ 1 Sam. x. 20, 21.

⁵ 1 Sam. ix. 15, 16.

⁶ 1 Sam. x. 1.

probably of the divine direction: while, on the other hand, when Samuel was directed to anoint David, his instructions were to fill a 'horn', or larger measure, with oil⁷, which it is supposed was from the first meant to indicate the difference in stability, and duration of their respective governments.

When Samuel had acceded to the request of the people, and anointed the king, and when preparing to lay down the government, he appealed to them as to his own integrity; and remonstrated with them as to their disobedience to God; showing them, by a miraculous storm of 'thunder and rain' at an unusual season—in 'wheat harvest', that they had done wickedly 'in the sight of the Lord in asking a king': and yet he assured them, that the Lord would not forsake his people, for his 'great name's sake', if they would 'fear him, and serve him with all their heart'⁸.

Before Saul had reigned two years over Israel the nation was again much distressed by the Philistines; and he presuming to act in contradiction to the orders of Samuel, by prematurely offering a burnt-offering, the prophet denounced against him the loss of his kingdom, and the choice of another to reign in his stead⁹. This denunciation was repeated in a more solemn manner on his disobedience in not utterly destroying the Amalekites; after which 'Samuel came no more to see' him, but 'mourned' for him, as if he were already dead; and 'the Lord repented that he had

⁷ 1 Sam. xvi. 1, 13. ⁸ 1 Sam. xii. 13—25. ⁹ 1 Sam. xiii. 1—14

made Saul king over Israel⁹! On this David was chosen, and anointed; ‘and the spirit of the Lord came upon him from that day forward’, while it ‘departed from Saul, and an evil spirit from the Lord troubled him’⁰.

David was at this time brought to the notice of Saul, and the people in general, by his defeat of the giant Goliath¹. And the king, moved with envy at the song of the women—‘Saul hath slain his thousands, and David his ten thousands’! gave him his daughter in marriage, to be ‘a snare to him’, demanding an insidious dowry, under the hope that he might fall by ‘the hand of the Philistines’². Suspecting too, that Ahimelech, the high priest, and the priests of the second order, dwelling at Nob, were favouring the cause of David, Saul directed his servants to slay them. But they refusing the wicked service, Doeg the Edomite was found a willing instrument, and slew ‘four score and five’ of them, with Nob ‘the city of the priests’, and all its inhabitants, and their cattle. But Abiathar, one of the sons of Ahimelech, escaped, and took refuge with David³.

Through him was David ever accustomed to ‘enquire of the Lord’, by the ephod, and by Urim, and Thummim; and, acting under the divine direction, he attacked and defeated, at several times, the Philistines, and the Amalekites⁴. ‘When Saul,’ on the contrary, ‘enquired of the Lord, the Lord

⁹ 1 Sam. xv. throughout.

¹ 1 Sam. xvii. throughout.

² 1 Sam. xxii. 9–20.

⁰ 1 Sam. xvi. throughout.

² 1 Sam. xviii. 7, 8, 17–21–27.

⁴ 1 Sam. xxiii. 2, 4, 9. xxx. 7–20.

answered him not, neither by dreams, nor by Urim, nor by prophets⁵. At this time died Samuel, full of years and honours; and ‘all the Israelites were gathered together and lamented him’⁶. Saul survived him about three or four years; when, having sustained a defeat in a battle with the Philistines, in which three of his sons were killed, he fell upon his own sword and died⁷.

The Church in Jerusalem under David.

A.M. 2949. B.C. 1055. 40 years.

David, being now delivered out of his distress and embarrassment, went up by God’s direction to Hebron; and ‘the men of Judah’ anointed him king over their house; to whom ‘the elders of Israel’ afterwards joined themselves: and ‘they anointed David king over Israel’. He then took Jerusalem, ‘the strong hold of Zion’, from the Jebusites, and it became his royal residence for the future—‘the city of David’⁹. Being now firmly established on the throne, David went with 30,000 chosen men to Kirjath-jearim, to bring up the ark of God. The circumstance related hereafter⁰ prevented the accomplishment of his desire for a time; and occasioned the ark to remain in the house of Obed-edom the Levite. From thence, however, it was at length removed with gladness into the city of David.

⁵ 1 Sam. xxviii. 6.

⁶ 1 Sam. xxv. 1.

⁰ See post p.

⁷ 1 Sam. xxxi. 1—4.

⁹ 2 Sam. ii. 1—4. v. 1—9.

Immediately after this, as the king found that 'the Lord had given him rest round about from all his enemies', he expressed to the prophet Nathan his concern, that while he dwelt in 'a house of cedar, the ark of God dwelt within curtains'. And the prophet said unto him, 'Do all that is in thine heart, for the Lord is with thee'. But in the night a revelation was made to Nathan, that as God himself had not directed such a house to be built for him, but had been contented with 'a tent, and a tabernacle', so would he not have such a thing done in David's days, but that his son after him should 'build a house for his name'; and he would 'establish the throne of his kingdom for ever'¹. David, afterwards, in charging Solomon to build this house, said, 'It was in my mind to build a house unto the name of the Lord my God: but the word of the Lord came to me, saying, thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name'. 'A son shall be born unto thee, who shall be a man of rest'; 'for his name shall be Solomon, (that is, *peaceable*,) and I will give peace and quietness unto Israel in his days. He shall build an house to my name'². The same thing he afterwards declared to his assembled princes, and captains, and officers³.

David contented himself, therefore, on this occasion with going into the presence of the Lord, and there, in the most humble and devout manner,

¹ 2 Sam. vii. 1—14. ² 1 Chron. xxii. 8—10. ³ 1 Chron. xxviii. 1.

acknowledging his own unworthiness, and the great mercies of God towards him, and his people. 'Who am I, 'said the pious monarch', 'O Lord God, 'and what is my house, that thou hast brought me 'hitherto'! 'Thou hast spoken also of thy servant's house, for a great while to come: and is 'this the manner of man, O Lord God'! 'For 'thy word sake, and according to thine own heart, 'hast thou done all these great things'; and 'what 'one nation in the earth is like thy people Israel'. 'Now, O Lord God, the word that thou hast 'spoken concerning thy servant, and his house, establish it for ever': 'and let thy name be magnified for ever, saying, the Lord of hosts is God 'over Israel'⁴. Being now successful in his wars against all his enemies, the spoil that he took from them, with the presents that were made to him, did he dedicate to the Lord, for the building of the intended Temple⁵.

The monarch, now secure on the throne, was enabled to enjoy some repose; and therefore during a war with the Ammonites, he confided the conduct of it to his captains, and himself 'tarried still at Jerusalem'. Here assailed by the tempter to evil in a way that his hitherto active life had been a great means of preventing, he fell into the complicated sins of adultery, and murder, by which he brought upon himself the denunciation of retributive vengeance. As God had given him his master's house, and his master's wives into his

⁴ 2 Sam. vii. 18—26.

⁵ 2 Sam. viii. 11.

bosom, and the house of Israel, and of Judah, to which, if 'this had been too little, he would moreover have given' other things, so now God declared, 'I will raise up evil against thee out of thine own house: and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun; Thou didst it secretly, but I will do this thing before all Israel, and before the sun'! To this was added the appalling menace, 'the sword shall never depart from thy house'! David's anguish and penitence moved the Lord to declare, that he had 'put away his sin', and that he should 'not die; nevertheless the fulfilment of the divine threatenings instantly began in the death of the child, the fruit of the adulterous intercourse, notwithstanding the king's earnest entreaties for its life⁶.

All the evils denounced, were brought upon him, and his house, with almost a minuteness of particulars, and with every circumstance of aggravation. His daughter, Tamar, became a victim to the lust of her own brother⁷! whilst he, in return, was slain by the contrivance of another brother, Absalom⁸. His concubines were openly defiled, with insulting publicity, by this same son Absalom, his favourite: who had broken out into rebellion against him, and had even driven him from his palace⁹! This young man—the usurper, was put to death by Joab, the captain of David's

⁶ 2 Sam. xii. 8—18.⁷ 2 Sam. xiii. 1—20.⁸ 2 Sam. xiv. 22—29.⁹ 2 Sam. xv. 1—13—30—xvi. 20—22.

host, in the extremity of loyalty: and his untimely end was a subject of the deepest anguish to the father, though the monarch was restored by it to his throne⁰. The sword thus began its devastation by the premature, or violent deaths of three of his sons—the infant, Amnon, and Absalom. Another—Adonijah, who had succeeded Absalom in his father's love, 'exalting himself', and, endeavouring to usurp 'the kingdom' and desiring Abishag to wife, was afterwards put to death by Solomon¹. Thus, although the monarch himself escaped, through his penitence, the strict punishment of his sin, yet it was visited, as was implied, by retributive and aggravated justice, on his children. Adultery was avenged by incest;—the murder of the stranger by fratricide;—treachery by rebellion;—and hypocrisy by open shame! And as David could not, in his own case, restore four-fold—the judgment pronounced by him against the lesser offender, he, for the loss of the poor man's ewe lamb, suffered the loss of four princes, his sons!

On the unnatural rebellion of his favourite son, who was aided by the subtlety of his chief counsellor, Ahithophel, David, with a laudable precipitation, left Jerusalem, lest the conqueror should 'smite the city with the edge of the sword'². And Zadok the priest, and the Levites, following him with the ark of the covenant of God, he nobly directed them to 'carry it back': adding

⁰ 2 Sam. xviii. 33. xix. 4.

² 2 Sam. xv. 14.

¹ 2 Sam. xii. 18. xiii. 29. xviii. 15. 1 Kings i. 5—9. ii. 34.

with pious faith, and resignation, 'If I shall find
 'favour in the eyes of the Lord, he will bring me
 'again, and show me both it, and his habitation.
 'But if he thus say, I have no delight in thee, behold
 'here am I, let him do to me as seemeth good unto
 'him'. He, therefore, sent back Zadok, and Abia-
 thar, and their sons, Ahimaaz, and Jonathan—the
 priests, with the Levites, again to Jerusalem;
 and they tarried there³. The Lord heard David's
 prayers, and turned 'the counsel of Ahithophel into
 foolishness', through the medium of the opposite
 counsel of Hushai, a friend yet faithful to him⁴.

The monarch's affliction was embittered by a
 base underling—Shimei, who tauntingly reviled
 him, and cast stones at him, saying, 'Come out,
 'come out, thou bloody man, thou man of Belial.
 'The Lord hath returned upon thee all the blood
 'of the house of Saul'⁵. This insulting treatment
 was received with the like piety, and humility.
 'It may be', said the king, in answer to those who
 urged his permission, that they might 'take off
 his head'—'it may be, that the Lord will look on
 'mine affliction, and requite me good for his curs-
 'ing this day'⁶.

On his being delivered from the hands of all
 his enemies, and brought back happily, to his
 kingdom, he offered up his thanksgivings, in the
 eighteenth Psalm: and in what are declared to be
 'the last words of David', spoken through the Spi-

⁴ 2 Sam. xv. 32—37. xvi. 16—19. xvii. 5—15.

⁵ 2 Sam. xv. 24—29. ⁶ 2 Sam. xvi. 7, 8. ⁷ 2 Sam. xvi. 5—13.

rit, he repeated his faith in the promises of God⁷. But 'the anger of the Lord' being 'kindled against Israel', probably from the state of luxury into which they now might have fallen, or from their readiness to rebellion, exemplified in several instances that had occurred, he permitted Satan to tempt David to take the number of the people; a measure not required by circumstances, and leading only to the gratification of pride, and forgetfulness of God. It had, too, been expressly commanded that whenever this was done, there should be given, for 'every man, a ransom for his soul unto the Lord': that 'there be no plague' amongst them, when thus numbered⁸. David seems to have had no intention of observing this ordinance. He persevered in his purpose, in spite of the remonstrance of Joab, the captain of the host, and his sin was punished by an awful, and peculiar visitation. He was called on, himself to determine between three sore evils; a 'seven years famine'; a 'three months flight before his enemies'; or 'three days pestilence'. Thus reduced to 'a great strait', he fixed on the last; chusing rather to 'fall into the hand of the Lord' than into 'the hand of man': for 'very great (said he) are his mercies'! The pestilence accordingly raged among the people, and destroyed 70,000 of them: and the angel was still proceeding in the work of vengeance, when the Lord 'repented him of the evil': and 'the Lord was intreated for the land', by burnt-offer-

⁷ 2 Sam. xxiii. 1—7.⁸ Ex. xxx. 12—16.

ings, and peace-offerings, 'and the plague was stayed'⁹.

The result of this census, as given in by Joab, was, that 'there were in Israel 800,000 valiant men that drew the sword', and 'of Judah 500,000 men'; reckoning not either old men, or women, or children, or any that were unfit for war⁰. This enumeration does not include the standing legions, consisting of twelve monthly courses, 24,000 in each; to which if 1000 officers be allowed, the number that is not included will be 300,000: which makes the sum to correspond with that mentioned in the book of Chronicles, 1,100,000, or 'a thousand thousand, and an hundred thousand'. Even in this great number the tribes of 'Levi and Benjamin counted he not among them, for the king's word was abominable to Joab'¹; and the divine displeasure was perhaps clearly made known to him before he had reached their quarters.

When David 'was old, and stricken in years', he directed that Solomon his son should be anointed king over Israel, 'in his stead'. This was accordingly done with great solemnity. Zadok the priest, in the presence of all the great officers, 'took an horn of oil out of the tabernacle, and anointed Solomon, and they blew the trumpet; and all the people said, God save 'king Solomon'².

⁹ 2 Sam. xxiv. throughout. 1 Chron. xxi. throughout.

⁰ 2 Sam. xxiv. 9. ¹ 1 Chron. xxi. 5. 6. ² 1 Kings i. 1, 32—40.

David then addressed himself to Solomon, communicating to him that the Lord had 'chosen him to build an house for the sanctuary': and therefore, after exhorting him to serve 'the God of his father' with 'a perfect heart, and with a willing mind', he imparted to him what he himself had, even in his 'trouble', and poverty, 'prepared for the house of the Lord—an hundred thousand talents of gold, and a thousand thousand talents of silver, and brass and iron in abundance, without weight; timber also, and stone'; 'workmen' likewise 'in abundance'; 'hewers and workers of stone, and timber; and all manner of cunning men for every manner of work'. For David had said 'the house that is to be builded for the Lord must be exceeding magnificent! of fame, and of glory, throughout all countries'²! He then gave to Solomon 'the pattern of all that he had by the Spirit': of 'the porch', and 'the houses'; of 'the courts', 'the chambers', and 'the treasuries of the house, and of the dedicated things; also for the courses of the priests, and the Levites; and for all the work of the service of the house of the Lord; and for all the vessels of service'. After this he delivered out the 'gold by weight', and 'silver by weight', for 'the instruments' of gold and silver; the 'candlesticks', and 'lamps'; and 'tables of shewbread'; also 'pure gold for the bowls, cups, and basons'; 'refined gold for the altar of in-

² 1 Chron. xxii. 2—5. 14—16.

cense'; and 'gold for the pattern of the chariot of the cherubims'³.

'All this', said David, 'the Lord made me understand in writing by his hand upon me, even 'all the works of this pattern'; and he exhorted his son, 'Be strong, and of good courage, and 'do it'. The Lord God, even my God, will be 'with thee, he will not fail thee, nor forsake thee, 'until thou hast finished all the work for the 'service of the house of the Lord. And, behold, 'the courses of the priests, and the Levites, even 'they shall be with thee, for all the service of the 'house of God. And there shall be with thee, for 'all manner of workmanship, every willing skilful 'man, for any manner of service; also the princes, 'and all the people will be wholly at thy 'commandment'⁴.

David now 'gathered together all the princes of Israel, with the priests, and the Levites', in order to arrange, and settle their duties in the house about to be built for the Lord. The Levites he directed should begin to do 'the work for the service of the house of the Lord', at the age of twenty, instead of twenty-five, or thirty, as before ordained; 'for', said he, 'the Lord God of Israel 'hath given rest unto his people, that they may 'dwell in Jerusalem for ever'. They were therefore, 'no more to carry the tabernacle, nor any vessels of it, for the service thereof', but be confined to the lighter bodily duties of 'waiting on

³ 1 Chron. xxviii. 11--18.

⁴ 1 Chron. xxviii. 19--21.

the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers', and 'to stand every morning, and even, to thank, and praise the Lord'. To assist also, at the sacrifices on the solemn festivals—'the sabbaths, the new moons, and the set feasts, by number, according to the order commanded'; and, as before, to 'keep the charge of the tabernacle of the congregation, and of the holy place, and the charge of the sons of Aaron their brethren'⁵. The king likewise divided, and distributed the priests, by lot; 'sixteen chief men' of 'the sons of Eleazar,' and eight of 'the sons of Ithamar'; 'for the governors of the sanctuary, and of the house of God'⁶. Of the Levites, some were 'separated'—the sons of Asaph, Heman, and of Jeduthun, 288, to 'prophecy with harps, and psalteries, and cymbals': and they were divided into twenty-four lots, twelve persons in each lot. The porters were also chosen, and the gates assigned to them, by lot⁷.

Finally, David addressed himself to all the congregation, and said, 'Solomon my son, whom 'alone God hath chosen, is yet young, and tender, 'and the work is great; for the palace is not for 'man, but for the Lord God! Now I have prepared, with all my might, for the house of my 'God, the gold for things to be made of gold, 'and the silver, and brass, and iron, and wood;

⁵ 1 Chron. xxiii. throughout,

⁶ 1 Chron. xxiv. 1—19.

⁷ 1 Chron. xxv. xxvi.

‘onyx stones, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance’. This, however, it appears did not alone satisfy the mind of the devout monarch, for he added,—‘Moreover, because I have set my affection to the house of my God, I have, of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared—3000 talents of the gold of Ophir, and 7000 talents of refined silver, to overlay the walls of the houses withal’. ‘Who then’, (added he) ‘is willing to consecrate his service this day unto the Lord’? The appeal was not made in vain; ‘the chiefs’, and the ‘princes’, and ‘the captains of thousands and of hundreds, with the rulers over the king’s work, offered willingly, and gave of gold, 5000 talents, and 10,000 drams; and of silver, 10,000 talents; of brass, 18,000 talents, and 100,000 talents of iron’. Those who had ‘precious stones’ also gave them; and they rejoiced, ‘because with perfect heart they offered willingly to the Lord’.

But none did this more than ‘David the king’, who ‘also rejoiced with great joy’; and devoutly ‘blessed the Lord before all the congregation’: ascribing to him only, that he and his people ‘should be able to offer so willingly after this sort’. He concluded with a prayer to the God of his fathers, that he would ‘give unto Solomon, his son, a perfect heart, to keep his commandments, his testimonies, and his statutes—and to build the

palace for which he had made provision'. He also desired all the congregation to 'bless the Lord their God': and they 'bowed down their heads, and worshipped the Lord, and the king'! On the morrow they offered sacrifices unto the Lord, 'a thousand bullocks, a thousand rams, and a thousand lambs; with their drink offerings, and sacrifices, (or peace offerings) in abundance, for all Israel': that all might feast thereon. 'And they did eat and drink before the Lord, on that day, with great gladness'⁸!

After this they anointed Solomon king, 'the second time': and he sat on the throne, 'instead of David his father'. 'And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty, as had not been on any king before him in Israel.'⁹

David the king then 'died in a good old age, full of days', (yet his age was but 'threescore years and ten'!) and great in 'riches and honour'⁰. 'And he was buried in the city of David', having 'reigned over Israel forty years', *viz.* seven years 'in Hebron, over Judah, and thirty-three years in Jerusalem, over all Israel and Judah'¹.

The amount of the wealth thus collected for the building of this magnificent house, and palace of the great king, almost exceeds credibility; for the gold alone, would, according to the number of talents, (if a talent be taken at 3000 shekels,)

⁸ 1 Chron. xxix. 1—22.

⁹ 1 Chron. xxix. 22—25.

⁰ 1 Chron. xxix. 28.

¹ 1 Kings ii. 10, 11. 2 Sam. v. 5. 1 Chron. xxix. 26—28.

amount to no less a sum than 648 millions of present money sterling! But there were two kinds of shekels, the common one, and that of the sanctuary; the former being only half the other. This, therefore, if the common shekel be meant, will reduce the sum one half. But as a refined metal is mentioned, by which the crude ore is supposed to have been reduced to a seventh part², the gold may be taken at 46 millions sterling, and the silver at 28 millions. To this must be added, the other materials, more or less precious, which have been estimated by some to be equal in value to the silver. This would make the whole amount, above 103 millions sterling! Modern writers, using various modes of computation, carry the value to prodigious extremes. One making it nearly 360 millions: and another only 7 millions sterling. According to the computation here adopted, the cost of the Temple would be 400 times that of the Tabernacle.

Many sources might be enumerated, from which David had acquired this great wealth. He had conquered and spoiled the Syrians, the Moabites, the Ammonites, the Canaanites, the Philistines, and the Edomites; and the spoil of these nations he had dedicated to the Lord, as well as offerings that were made to him from friendly ones³. He also had a great trade to Ophir, from which much profit arose⁴. Much produce also seems to have arisen to him from the captive lands; for he had

² Ps. xii. 6.³ 2 Sam. viii. 1—12.⁴ 1 Chron. xxix. 4, 5.

stewards set over them—‘over the vineyards and olive-trees, and herds, and flocks’⁴. The riches of the Tabernacle are also to be considered. For a period of 400 years, this had never been plundered, nor injured; but on the contrary, had been enriched by the spoils taken in war; by the things dedicated to pious uses: and by the capitation tax of half a shekel, called ‘a ransom for the soul’⁵. This of itself, in such a space of time, and payable by a mighty host that had been increasing from 600,000 to 1,500,000 men, would amount to an immense sum. On the other hand, the expenditure of the monarch, suffering adversity as he had done for so many years, and always keeping in view the devotion of this treasure to God, was not probably in any degree commensurate.

The Church under Solomon. A.M. 2989.

B.C. 1015. 40 years.

It was perhaps, before the assembly convened on this occasion had dispersed, that Solomon fixed on their meeting at ‘the high place at Gibeon’, where ‘was the Tabernacle of the congregation which Moses had made in the wilderness’, David having brought up the ark of God to Jerusalem, and therein ‘pitched a tent for it’. Thither, the people repaired: and there Solomon, as his first public acknowledgment to God, offered upon ‘the brazen altar’ ‘a thousand burnt-offer-

⁴ 1 Chron. xxvii. 25—31.

⁵ Ex. xxx. 12.

ings'⁶. In that same night did God appear to him in a dream, and ask what he should give him; when the king had the piety and humility to answer, 'O Lord my God, thou hast made thy 'servant king instead of David, my father; and I 'am but a little child', and 'in the midst of a 'great people, that cannot be numbered; give, 'therefore, thy servant an understanding heart, to 'judge thy people, that I may discern between 'good and bad'! 'The speech pleased the Lord': and he not only gave him what he asked, but added 'riches, and honour, so that there should not be any among the kings like unto him, all his days'. On his return to Jerusalem, Solomon 'offered burnt-offerings, and peace offerings', 'before the ark of the covenant of the Lord'; and 'made a feast to all his servants'⁷.

Solomon now began to make preparations for building the Temple: and first he 'numbered all the strangers that were in Israel', and found them to be 153,600: of whom he appointed 70,000 men to bear burdens; and 80,000 to hew in the mountain; and 3600 to oversee them'. And 'Hiram, king of Tyre—a lover of David', having sent to congratulate him, Solomon requested of him a supply of cedar trees, and fir trees, and 'a man cunning to work in gold, and silver, and brass, and iron, and in purple, crimson, and blue; and with skill to grave'; to join those whom David had provided. For these Solomon promised Hiram

⁶ 2 Chron. i. 2—6.⁷ 1 Kings iii. 5—15.

‘20,000 measures of wheat, and 20 measures of pure oil, yearly; and to the hewers of timber, wheat, and barley, 20,000 measures each: and of wine and oil 20,000 baths each. And Solomon ‘raised a levy’ of 30,000 men, and sent them to Lebanon ‘by courses’, 10,000 a month, one month to stay there, and two months to be at home⁸. The whole number employed was 183,300 men.

The Temple of Solomon.

It was ‘in the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign’, in the ‘second month’, and ‘second day of the month’, that he ‘began to build the house of the Lord’⁹. The scite was on the top of ‘Mount Moriah’, the purchased ‘threshing-floor of Araunah the Jebusite’⁹, the spot ‘where the Lord appeared unto David’. On the same spot it was, too, according to the Jews, that Abraham was about to offer up Isaac; that Jacob prayed when he fled from Esau; and according to some, even where Noah built an altar on his coming out of the ark; if not, possibly, where Cain and Abel offered their sacrifices. The place had become sacred, at least from the time of God’s acceptance of it when David there ‘built an altar, and offered burnt-offerings, and peace-offerings, and called upon the Lord’ in his afflic-

⁸ 1 Kings v. 1–14. 2 Chron. ii. 3–18. ⁹ 1 Kings vi. 1. 2 Chron. iii. 2.

⁹ 2 Chron. iii. 1. 2 Sam. xxiv. 16.

tion. For God 'answered him from heaven by fire upon the altar of burnt-offering', the highest token of his acceptance of the sacrifice. And the Lord commanded the angel to 'put up' the sword of his vengeance¹.

Solomon had been divinely 'instructed for the building of the house of God': and therefore he laid out the plan—the length 60 cubits, the breadth 20, the porch, also, 20 cubits, and the height 120, the whole being overlaid within with pure gold. The 'greater house', or outer apartment, was 'overlaid with fine gold', and 'garnished with 'precious stones for beauty'; and the 'gold of Parvaim': and all the beams, the posts, and walls, and the doors were overlaid with gold, and cherubims were 'graved on the walls'. 'The most holy house', 20 cubits square, was alone 'overlaid with fine gold amounting to 600 talents; and the weight of the nails was 50 shekels of gold'. The 'upper chambers', also, were overlaid with the same valuable material².

The form of the Temple seems to have been the same as that of the Tabernacle: and 'the pattern' received by David from God himself through 'the Holy Spirit,' was communicated to Solomon; and no doubt by him strictly adhered to³. Both consisted of two principal parts; the holy, and the most holy (sometimes called the oracle⁴, and sometimes the 'holy of holies',) the former taking up

¹ 1 Chron. xxi. 26, 27.

² 1 Chron. xxviii. 11, 12.

³ 2 Chron. iii. 3–9.

⁴ 1 Kings vi. 5.

two-thirds of the internal space, and therefore being double the size of the latter. The Tabernacle was 30 cubits long; the Temple 60, besides the porch; which, while it ran in length the whole width of the building, projected forwards 10 cubits; making the whole length of the building 70 cubits, or 125 feet, and the breadth 20 cubits. In this porch were the two pillars of brass, *Jachin* and *Boaz*; supposed, and not improbably, to represent the pillar of fire, and the pillar of the cloud, that conducted, and guarded the Church in the wilderness⁵, and now here fixed to proclaim to all, that God was still to be their strength, and confidence, and to be sought according to his established ordinances. When the nation had forsaken God, and their 'candlestick' was to be removed 'out of its place'⁶, then were these symbols of the divine presence broken in pieces, by the Chaldeans, and the materials carried into Babylon⁷. The height, generally, was 30 cubits; but that of the porch 120 cubits, or 218 feet; being four times the whole height of the rest of the building⁸. Round the two sides, and the end, were constructed side chambers, consisting of three stories, each 5 cubits high⁹, and the top chambers were wider than those at the bottom, from the decreasing thickness of the Temple wall, against which they were built, as the floor beams rested on a recess in the wall, it being forbidden that they should be fast-

⁵ 1 Kings vii. 15—22.

⁷ 2 Kings xxv. 13.

⁶ Rev. ii. 5.

⁸ 2 Chron. iii. 4.

⁹ 1 Kings vi. 10.

ened therein. Thus the lowest story was 5 cubits broad, the second 6, and the third 7 cubits⁹. These chambers, therefore, extended half way up the main building; leaving sufficient room above for 'the windows of narrow lights'; that is, according to the marginal reading, 'broad within, and narrow without': at once to give light, and yet keep out the rain⁰.

The Temple stood east and west: the porch, or tower, facing the east, and the most holy place being at the west end. Its appearance would be thus:—The main body of the building about 105 feet long, 35 feet broad, and about 55 feet high; with a flat, or invisible roof. Rising half way up this appeared the side aisles, or chambers, and west end projection. At the east end, the tower, about 36 feet wide, and 218 feet high. The whole resembling the ancient cathedrals, and many modern churches. But the different aspect is remarkable. As the ancient Church waited for the 'better things to come', so the Temple front was turned towards the east, looking for 'the day-spring from on high', 'to give light to them that sat in darkness, and in the shadow of death'¹. But 'the Sun of Righteousness' having arisen, 'with healing in his wings'², the face of the Church is now turned to the west; contemplating what is past—the fulfilment of all that is written in the Law, and in the prophets. The one had its holy

⁹ 1 Kings vi. 6.

¹ Luke i. 78—79.

⁰ 1 Kings vi. 4.

² Mal. iv. 2.

of holies turned towards Jerusalem then 'in bondage with her children'; the other considers only 'Jerusalem which is above', which 'is free', and 'the mother of us all'³.

The preparation for the building gave employment to 183,300 men, for four years: and therefore the stone being made ready before it was brought to the spot, 'so that there was neither hammer, nor ax, nor any tool of iron, heard in the house while it was in building'⁴, a predictive token was afforded, as has been well observed, of the peace and quiet which should reign in the Church. And no less, it may be observed in addition, of the quiet and progressive methods by which the Christian Church was actually built up: the materials being collected, 'the building fitly framed together', and 'the whole growing unto an holy temple in the Lord, an habitation of God through the spirit'⁵, by a gradual, silent, and almost imperceptible process.

The building was begun in the month Zif, the second month, (April,) in the year of the world 2992, and before Christ 1012, and was 'finished throughout all the parts thereof, and according to all the fashion of it, seven years and a half afterwards, in the fourth year of Solomon's reign over Israel, and in the month Bul, the eighth month, (October,) in the year of the world 2999, and before Christ 1005.

It is evident that the magnificence of the Tem-

³ Gal. iv. 25, 26.

⁴ 1 Kings vi. 7.

⁵ Eph. ii. 21, 22.

ple, the residence, for its time, of 'the living God', the place of which he had said—'MY NAME 'SHALL BE THERE'⁶, did not consist altogether in the size of the building, unless the whole was, as is imagined by some, that which is mentioned of the porch. This would, however, make the structure appear more like a tower; and particularly, unlike its prototype, the Tabernacle. In order, therefore, to understand it in all its magnitude, as well as splendour, the foundations, and terraces, must be considered; and the spacious courts, and buildings, that surrounded the house of God. The summit of Mount Moriah was at first very unequal, and its sides irregular: but the platform, under the second Temple, was 500 cubits, or above 300 yards square; including, therefore, a space of above 19 acres. Of this the court of the Gentiles occupied above 14 acres; the court of the women, and that of the priests, about an acre and a half each; the court of Israel half an acre; the sacred fence near an acre; and the walls took up the remainder. Almost the whole of this plain was arched underneath, in order to prevent the possibility of polluting the ground by graves for the dead.

The scite is described by modern travellers as well suited for the grandest building, and such perhaps as could not be exceeded in the world. The foundations for the terraces began at the bottom of the mount; and the sides, up to the level

⁶ 1 Kings viii. 29.

of the Temple, were above 600 feet high. According to Josephus, the Jewish historian, the foundations were laid deep in the ground, and the stones of such a prodigious size, many of them being 45 cubits in length, 5 in height, and 6 in breadth, and so mortised one into the other, and wedged in the rock, that the strength and ingenuity of the base, was not less wonderful than the super-incumbent edifice, and fully answerable to its beauty, and magnificence. Nor is it likely that what formed in size so conspicuous a part of the whole, should have been neglected, or finished in a careless manner. Indeed the workmanship must have been various and immense, that could have occupied such a host of artificers, for so many years; and the appearance, altogether, seen, as it might be, from a distance of near forty miles, ‘exceeding magnifical’, as the royal proposer desired it should be. On contemplating such a structure, well might the disciples of Christ exclaim, ‘Master, what manner of stones, (what exceeding large stones,) and what buildings are ‘here’⁷!

The top of the Temple was ornamented with sharp pointed spikes of gold; which tended to prevent even a bird from resting upon, or polluting the sacred edifice. Covered, as it was on all sides, with plates of the same material, when the sun shone upon it the whole blazed with such a dazzling refulgence, that it could no more be steadily

⁷ Mark xiii. 1.

looked upon than the sun itself. But the inner Temple, or Sanctuary, was, according to the same historian (Josephus), particularly imposing, possessing every thing that could strike the mind, or astonish the sense.

The furniture and utensils were nearly the same as in the Tabernacle: being larger only, in correspondence with the building. The worth and splendour may be understood from the description given by the sacred writers of some of the articles. Of these may be particularized—the molten sea; an immense bason, 10 cubits, or about 18 feet, in diameter, and 5 cubits deep; containing, probably, (for this point is attended with considerable uncertainty) from 12, to 20,000 gallons. This capacious vessel was placed on the backs of twelve brazen oxen; three looking towards each quarter of the earth; themselves, no doubt, an object of notoriety, since it is recorded of them where they were cast—‘in the clay ground between Succoth and Zarthan’⁸. The ten other lavers of brass, 4 cubits diameter, containing 300 gallons each; with their bases, 4 cubits square, and 3 cubits high, richly ornamented with ‘lions, oxen and cherubims’, and standing on four brazen wheels a cubit and a half high⁹.—The ‘two pillars’ of brass, 4 cubits diameter, and 18 cubits high, with their chapiters 5 cubits high, their bowls, pomegranates, and net work⁰. The ‘candlesticks’, with the flowers, and lamps, and tongs, and bowls, and

⁸ 1 Kings vii. 23—26 and 46.

⁹ 1 Kings vii. 27—39.

⁰ 1 Kings vii. 41, 42.

snuffers, and basons, and spoons, and censers, all of pure gold; and the hinges of gold for all the doors¹.—The ten ‘tables’, and 100 ‘basons of gold’².—The brazen altar, on which the sacrifices were consumed, 20 cubits square, and 10 cubits high³.—Above all, the most holy place itself, shining with gold, which in this part alone, amounted to 600 talents: the cedar floor, and cieling; and the walls and doors carved with palm-trees, and cherubims, and flowers, ‘covered with gold fitted upon the carved work’⁴.—The ark and mercy-seat, with the two cherubims of image work, overlaid with gold, their wings extending 5 cubits, and ‘the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon’⁵.

The account of the sacred vessels, and utensils, used in the Temple service, as drawn up by Josephus, is altogether incredible: but as those that were restored by Cyrus,—‘the vessels of gold and of silver’, amounted to 5400⁶; and as it is not unlikely that many were lost during the captivity, the original number must in any case have been very great.

Dedication of the Temple. A.M. 3000. B.C. 1004.

The dedication did not take place immediately on the finishing of the Temple. Some time elapsed in disposing of the furniture, and the instruments,

¹ 1 Kings vii. 49, 50.

² 2 Chron. iv. 1.

³ 2 Chron. iii. 10—14.

⁴ 2 Chron. iv. 8.

⁵ 1 Kings vi. 29—35.

⁶ Ezra i. 7—11.

‘among the treasures of the house of God’. Solomon then assembled all the chiefs of Israel on the feast of Tabernacles, to ‘bring up the ark of the covenant of the Lord out of the city of David’, or ‘Zion’: and probably the priests bore the ark on this solemn occasion⁷; as they had before done on the passage over Jordan, and also when Zadok and Abiathar took it back to Jerusalem after David’s flight from his son Absalom⁸. The priests alone, it would seem, brought it into ‘the most holy place’,—the ‘oracle of the house’,—‘even under the wings of the cherubims’. Then the staves were drawn out, and the ark remained in its rest.

At this time all the priests attended in a body, and not, as in common, according to their courses; and when they came out of the holy place, and the Levites which were singers, all of them, with their sons, and their brethren, ‘being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them 120 priests sounding with trumpets, it came even to pass, that as the trumpeters and singers were as one, to make one sound to be heard, in praising, and thanking the Lord, and when they lift up their voice, with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, ‘For he is good; for his mercy endureth for ever’; (probably going through the whole psalm, and the preceding one, as these, it is imagined, were composed for the occasion, and ever after-

⁷ 1 Kings viii. 1—3. with 2 Chron. v. 4.

⁸ 2 Sam. xv. 29.

wards used in the Temple service :) that 'then the house was filled with a cloud, even the house of the Lord: so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God'⁹.

A solemn sacrifice was now offered, worthy the power of the monarch, and the occasion—'22,000 oxen, and 120,000 sheep'. 'The middle of the court that was before the house of the Lord', was expressly 'hallowed' for this purpose, and the 'burnt-offerings, and meat-offerings, and the fat of the peace-offerings', were there offered, because the brazen altar that was before the Lord 'was too little to receive' them. All was done with exemplary order. 'The priests waited on their offices; the Levites also with instruments of music of the Lord', 'and the priests sounded trumpets before them; and all Israel stood'.

The king, then, kneeling on a 'brazen scaffold', 'set in the midst of the court', and 'spreading forth his hands towards heaven', before the altar of the Lord, and in the presence of all the congregation of Israel, now asked a solemn blessing on this house which he had built. Although 'the heaven, and the heaven of heavens cannot contain thee, yet have thou respect to the prayer of thy servant, O Lord my God! that thine eyes may be open upon this house day and night: upon the place whereof thou hast said, that thou wouldest put thy name there! Hearken to the supplica-

⁹ 2 Chron. v. throughout.

'tions of thy people, which they shall make
 'towards this place! If they shall be put to the
 'worse before the enemy—if the heaven be shut
 'up, and there be no rain—if there be dearth in
 'the land, or pestilence, or blasting—if the ene-
 'mies besiege the cities—whatsoever sore, or what-
 'soever sickness there be, because they have sinned
 'against thee, if they shall confess thy name, and
 'pray towards this place, and turn from their sin,
 'then hear thou from heaven thy dwelling-place,
 'and forgive the sin of thy servants! that all may
 'know that this house which I have builded is
 'called by thy name! If thy people go out to
 'war, and pray unto thee toward this house—or if
 'they sin against thee, and be carried away cap-
 'tives to a land far off, and pray in their captivity
 'towards this house, then hear thou from the
 'heavens, even from thy dwelling-place, their
 'prayer, and their supplications, and maintain
 'their cause, and forgive thy people which have
 'sinned against thee! Now, therefore, arise O
 'Lord God into thy resting place; thou, and the
 'ark of thy strength! Let thy priests, O Lord
 'God, be clothed with salvation, and let thy saints
 'rejoice in goodness'!

When Solomon had made an end of praying,
 he arose, and stood, and blessed all the congrega-
 tion of Israel with a loud voice, saying—'Blessed
 'be the Lord that hath given rest unto his people
 'Israel, according to all that he promised! The
 'Lord our God be with us, as he was with our fa-
 'thers! that he may incline our hearts unto him,

‘to walk in all his ways, and to keep his commandments, his statutes, and his judgments! and let these my words be nigh unto the Lord our God; that he maintain the cause of his servant, and of his people, at all times, as the matter shall require! That all the people of the earth may know that the Lord is God, and that there is none else!’ ‘Let your heart, therefore, (said he to the congregation) be perfect with the Lord our God; to walk in his statutes, and to keep his commandments, as at this day’!

On this ‘the fire came down from heaven, and consumed the burnt-offering, and the sacrifices’. ‘And when all the children of Israel saw how the fire came down, and the glory of the Lord, upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshipped! and praised the Lord, saying, ‘for he is good; for his mercy endureth for ever’! Then ‘Solomon, and all Israel with him, a very great congregation, kept the feast seven days, on the great store the king, in his munificence, had provided: ‘and in the eighth day they made a solemn assembly’. At the conclusion of the whole, the king ‘sent the people away to their tents, glad, and merry in their hearts, for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people’^o.

Solomon, amongst other magnificent works, built a house for his queen, the daughter of

^o 2 Chron. vi. vii. viii. 1 Kings viii. throughout.

Pharaoh. For although the ark was now removed from the house it had occupied in the city of David, yet the pious king determined that even 'his wife should not dwell' there, 'because (as he said) the places are holy whereunto the ark of the 'Lord hath come'¹. At this time, after building the summer-house in the forest of Lebanon, it is supposed he wrote the book of Canticles; the mystical allegory of the union of Christ and his Church; represented, as is common with the Scripture writers, by the holy estate of matrimony. At this time, too, probably, did he employ himself in those compositions that gave him such a reputation for wisdom. 'He spake three thousand proverbs, and his songs were a thousand and five: and he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of [the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom'². Amongst others was the Queen of Sheba, who having heard of his fame concerning the name of the Lord', 'came with a very great company,' and much treasure, 'to prove him with hard questions'; and he answered her in all things; and after an interchange of presents, she went away, astonished at his wisdom³.

¹ 2 Chron. viii. 11.

² 1 Kings iv. 32—34.

³ 1 Kings x. 1—13. 2 Chron. ix. 1—12.

The dedication of the Temple did not put an end to Solomon's devotion to it; for when the navy of Hiram brought 'almug trees', such as were never before seen, the king made of them 'pillars', or rails, 'for the house of the Lord', along the ascent up to it, which the Queen of Sheba had particularly observed; and also, 'harps' and 'psalteries for singers'⁴. Solomon now settled the daily sacrifice of the Temple, and of the solemn festivals. He 'offered burnt-offerings unto the Lord, on the altar of the Lord, which he had built before the porch; even after a certain rate every day: offering according to the commandment of Moses'⁵. And also 'on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year'. He likewise confirmed the rules which David had made for the regular attendance of the priests, and Levites, for the public service⁶; and 'appointed, according to the order of David his father, the courses of the priests to their service; and the Levites to their charges; to praise and minister before the priests, as the duty of every day required'⁷.

The quantity of gold before noticed, as collected by David for the building of the Temple, will appear less incredible, when it is seen that 'the weight of gold' that came to Solomon every year, was '666 talents'! besides the customs from 'the merchant men', and from other sources. 'All

⁴ 1 Kings x. 1—13.

⁵ Ex. xxix. 38—42.

⁶ 1 Chron. xxiv. xxv.

⁷ 2 Chron. viii. 12—14.

the vessels' of his own house 'were of pure gold'; 'none were of silver' for 'it was nothing accounted of'. 'The king made silver to be in Jerusalem as stones, and cedars as sycamore trees', 'in abundance'⁸.

The glory of Solomon's latter days was clouded by his falling into idolatry, through his love to 'strange women'. He had 'multiplied wives', contrary to the divine command⁹; for of these he had '700' that were 'princesses'; and '300' that were 'concubines'. And when he was old 'his wives turned away his heart after other gods'—'Ashtoreth, the goddess of the Zidonians, and Milcom, the abomination of the Ammonites'. He built also 'an high place for Chemosh, and for Molech, the abomination of Moab, and Ammon'; and thus he yielded to the desires of 'all his strange wives, who burnt incense, and sacrificed unto their gods'. This conduct drew on him the anger of the Lord; 'because his heart was turned from the Lord God of Israel, which had appeared unto him twice': so that God pronounced that he would 'rend the kingdom from him, and give it to his servant'! Still the Lord remembered David his father; and for his sake, declared he would not do it in his days, but in those of his son; and that even from him he would 'not rend away all the kingdom', but would 'give one tribe to that son for David's sake, and for Jerusalem's sake, which he had chosen'¹⁰.

⁸ 1 Kings x. 14--27. ⁹ Deut. xvii. 17. ¹⁰ 1 Kings xi. 1-13, 31-36.

God now, therefore, 'stirred up adversaries unto Solomon, Hadad the Edomite, of the king's seed': and 'Rezon', who became 'an adversary to Israel all the days of Solomon', and he 'abhorred Israel, and reigned over Syria'. His servant, also, 'Jero-boam, the son of Nebat', rebelled against him, in consequence of a typical prediction of the prophet Ahijah; who, by rending a new garment into twelve pieces, and giving him ten of them, shewed, that the Lord would 'rend the kingdom out of the hand of Solomon, and give ten tribes to him'. As Solomon 'sought therefore to kill Jero-boam', he fled into Egypt, and remained there till the death of the king¹.

These visitations were not without their effect on the mind of the monarch: and induced him to compose the book of 'Ecclesiastes, or the Preacher'; in which he, who had enjoyed such prosperity, and had given his 'heart to seek and search out by wisdom concerning all things that are done under heaven'; and had 'seen all the works that are done under the sun', declared, that 'all is vanity, and vexation of spirit'! setting his seal to the awful truth, that 'God shall bring every work 'into judgment, with every secret thing, whether 'it be good, or whether it be evil'²!

In the latter end of his reign died Zadok the high-priest, about eighty years old, and was succeeded by his son Ahimaaz. This was he who had outrun Cushi to bring David good intelligence;

¹ 1 Kings xi. 14—40.

² Eccl. i. 13, 14, xii. 14.

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and whose fidelity was so well known to him, that the king exclaimed 'he is a good man, and cometh with good tidings'³. Solomon at length died, and 'slept with his fathers, and was buried in the city of David', having 'reigned over all Israel forty years'⁴.

³ 2 Sam. xviii. 19—28.

⁴ 2 Chron. ix. 30, 31.

CHAPTER IX.

THE CHURCH UNDER THE KINGS OF JUDAH— REIGNING IN JERUSALEM—FROM REHOBOAM TO HEZEKIAH.

REVOLT OF THE TEN TRIBES—KINGS OF JUDAH—REHOBOAM—ABI-
JAH—ASA—JEHOSHAPHAT—JEHORAM—AHAZIAH—JOASH—AMA-
ZIAH—UZZIAH—JOTHAM—AHAZ—HEZEKIAH—THE SCHISMATICK
CHURCH AT SAMARIA, UNDER JEROBOAM, AND HIS SUCCESSORS,
KINGS OF ISRAEL—THE CAPTIVITY OF THE TEN TRIBES.

Revolt and separation of the ten tribes from Judah.
A.M. 3029. B.C. 975.

THE denunciation against the house of Solomon, that in the time of his son, ten tribes should be rent from him, was fulfilled immediately after his death, through the rashness of REHOBOAM. When all Israel were met at Shechem, 'to make him king', they required, through Jeroboam, their spokesman, that the yoke, under which they fancied they had suffered, should be lighter. REHOBOAM, rejecting the advice of his father's counsellors, and listening to that of the young men, his companions, treated their application with in-

sulting severity: on which ten tribes revolted from him, Judah and Benjamin alone remaining faithful. Assembling these two tribes, which contained 180,000 men, he was about to make war against the revolters, when he was forbidden by 'the word of the Lord, which said, through the mouth of the prophet, 'this thing is from me'! Thus 'Israel rebelled against the house of David', and made Jeroboam their king: and 'there was none that followed the house of David, but the tribe of Judah only'; that is—including Benjamin, which had a share in the city of Jerusalem, and possessed contiguous territory¹.

Rehoboam, the first king of Judah alone, aged 41.

B.C. 975 to 958. 17 years.

In addition to the people of the two tribes which formed the kingdom of Judah, 'the priests, and the Levites that were in all Israel' resorted to REHOBAM, their lawful king. 'For Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made'. After their example, 'out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice to the Lord God of their fathers'. Thus was the Church established in Jerusalem, and with the blessing of God upon

¹ 1 Kings xii. 1—24.

them, 'they strengthened the kingdom of Judah, and made Rehoboam strong three years—'for three years, they walked in the way of David and Solomon'².

Rehoboam, however, when he had 'strengthened himself', forsook the law of the Lord, and all Israel with him³; they did evil 'above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree': doing 'according to all the abominations of the nations which the Lord cast out before the children of Israel'³: Wherefore the Lord brought against them 'Shishak king of Egypt'; with an immense army—'1200 chariots, and 60,000 horsemen' and 'people without number; and he took the fenced cities, and came to Jerusalem'. On this being announced to Rehoboam, and the princes, by Shemaiah the prophet, they 'humiliated themselves'; and the Lord declared he would not 'pour out his wrath upon Jerusalem, by the hand of Shishak', but that 'they should be his servants', that they might know the difference between the service of the Lord, and 'that of the kingdoms of the countries'.

Shishak, therefore, 'took away the treasures of the house of the Lord', and also those 'of the king's house'; 'he took all.' 'He carried away also the shields of gold which Solomon had made' so that the king had 'shields of brass' made in their stead, to be carried before him, whenever he

² 2 Chron. xi. 15—17.

³ 1 Kings xiv. 22—25.

‘went into the house of the Lord’. As he had thus humbled himself, the Lord ‘would not destroy him altogether’: and the religious services being kept up, ‘things yet went well in Judah’. Rehoboam continued to reign ‘seventeen years in Jerusalem—the city which the Lord had chosen out of all the tribes of Israel, to put his name there’. Notwithstanding, generally, ‘he did evil’, and that, it is said, ‘because he prepared not his heart to seek the Lord’⁴. Although it had not been permitted to him to resist the revolt of the ten tribes, yet ‘there was war between Rehoboam and Jeroboam all their days’⁵.

Abijah, or Abijam, son of Rehoboam, B. C. 958 to 955. 3 years.

ABIJAH maintained the war with Jeroboam; and in a mighty conflict with him, though with a disparity of 400,000 men to 800,000, he prevailed against him and slew 500,000 of the children of Israel, because the children of Judah ‘relied upon the Lord God of their fathers’⁶. But notwithstanding the proof thus afforded him of the benefit of having the Lord for his God, ‘he walked in all the sins of his father’; and ‘his heart was not perfect with the Lord’. Still, ‘for David’s sake, did the Lord give him a lamp in Jerusalem, to set up his son after him’; for God had declared that Da-

⁴ 2 Chron. xii. 2—14.

⁵ 1 Kings xiv. 30.

⁶ 2 Chron. xiii. 1—18—20, and see post. chap.

vid should 'have a light alway before him in Jerusalem, the city which he had chosen to put his name there'⁷. This mercy towards Abijah the Lord now expressly declared, was, 'because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite'⁸.

Asa, son of Abijah. B.C. 955 to 914. 41 years.

ASA 'did that which was good and right in the eyes of the Lord'; taking 'away the altars of the strange gods, and the high places, and breaking down the images', and 'the idols which his fathers had made'; and 'cutting down the groves'. He removed even his mother from 'being queen, because she had made an idol in a grove'; which he 'destroyed and burnt'. Still, it would seem, he had not sufficient authority to put down those high places that were devoted to the true God, which was not done till the time of Hezekiah: for although 'Asa's heart was perfect with the Lord all his days'⁹, yet it was not till many years afterwards that the people had 'prepared their hearts unto the God of their fathers'¹⁰. But Asa 'brought in the things which his father had dedicated', that had not been, from some cause, before brought in, 'and the things which himself had dedicated, into

⁷ 1 Kings xi 36, and see 2 Sam. xxi. 17.

⁹ 1 Kings xv. 12—14.

⁸ 1 Kings xv. 3—5.

¹⁰ 2 Chron. xx. 33.

the house of the Lord; silver, and gold, and vessels'¹. He also 'commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment'. Through his piety, 'the land was quiet ten years'; 'because (as he said) we have sought the Lord our God, and he hath given us rest on every side'².

After this, when 'there came against him Zerah, the Ethiopian', the king of Arabia, 'with an host of a thousand thousand, and three hundred chariots', as Asa trusted in the Lord for help, saying, 'We rest on thee! and in thy name we go against 'this multitude! O Lord, thou art our God'!—'the Lord smote the Ethiopians before Asa'; and they were overthrown, and 'fled', and 'could not recover themselves; for they were destroyed before the Lord, and before his host': which 'carried away very much spoil'³.

Azariah, the prophet, upon whom 'came the spirit of God', reminded the monarch, and his people, of the blessing of having the Lord with them, and of the former times of anarchy, when 'for a long season Israel was without the true God', and without a teaching priest, and without law'; when, in consequence, there was 'no peace'; but nations and cities were destroyed, 'for God did vex them with all adversity'. When Asa heard this, he 'put away all the abominable idols out of the land of Judah, and Benjamin, and out of the cities which he had taken from Ephraim, and renewed the al-

¹ 1 Kings xv. 15. ² 2 Chron. xiv. 1, 4, 7. ³ 2 Chron. xiv. 9—15.

tar of the Lord, that was before the porch of the Lord'. And now many 'strangers out of Ephraim, and Manassah, and out of Simeon, when they saw that the Lord his God was with him', went up to Jerusalem to worship⁴. This induced Baasha, king of Israel, to build, or fortify Ramah, through which was the communication between the two kingdoms, 'that he might let none go out, or come in, to Asa'⁵. Asa then 'offered unto the Lord, of the spoil, 700 oxen, and 7000 sheep: and entered into a covenant'; and proclaimed, 'that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman': 'and all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about'⁶.

Still was not even Asa quite perfect: for being besieged by Baasha, king of Israel, he 'took all the silver, and the gold that were left in the treasures of the house of the Lord', and sent them unto Benhadad, king of Syria, 'that he might come to help him'⁷. On this 'Hanani the seer' was sent to remind him of his former deliverance from 'the huge host of the Ethiopians', and to reproach him with his having 'done foolishly'. But Asa, 'in a rage with him', cast him into prison; and 'oppressed some of the people the same time'. Wherefore he be-

⁴ 2 Chron. xv. 9, 10.⁵ 2 Chron. xvi. 1. 1 Kings xv. 17.⁶ 2 Chron. xv. 1—15.⁷ 1 Kings xv. 16—22.

came 'diseased in his feet': and under this visitation he 'sought not to the Lord, but to the physicians'. He died, after a long reign of forty-one years⁸, and was buried with very great honours.

*Jehoshaphat, son of Asa, aged 35. B.C. 914 to 889.
25 years.*

JEHOSHAPHAT 'walked in all the ways of Asa, his father; he turned not aside from it, doing that which was right in the eyes of the Lord'. He removed some of the abominations which had continued throughout the days of his father; but 'the high places were not taken away; for the people offered, and burnt incense yet' therein⁹: the prophets, possibly, for a time giving countenance to it, as in the instance of Elijah's sacrifice on Mount Carmel⁰. The Lord, therefore, 'was with Jehoshaphat; because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel': 'and his heart was lifted up in the ways of the Lord': 'therefore the Lord established the kingdom in his hand'. And the fear of the Lord fell upon all the kingdoms that were round about Judah, so that they made no war' against him, but brought him tribute, and he 'waxed great exceedingly'. The king now sent 'priests' and 'Levites', who 'taught in Judah, and had the book of the

⁸ 2 Chron. xvi. 7-14.

⁹ 1 Kings xxii. 41-43.

⁰ 1 Kings xviii. throughout.

law of the Lord with them: going about throughout all the cities of Judah”⁷.

Jehoshaphat, however, at length, displeased the Lord by ‘joining affinity with Ahab’, the wicked king of Israel; and was reproved for it by ‘Jehu, the son of Hanani, the seer’: and the wars that followed, were probably the consequence of the ‘wrath that was upon him, from before the Lord’⁸, for this thing. ‘The children of Moab, and of Ammon, came against him to battle’. But Jehoshaphat ‘feared, and set himself to seek the Lord, and proclaimed a fast’: and ‘they came to seek the Lord, even out of all the cities of Judah’. Then the king, standing in the midst of them, addressed himself to ‘the Lord God of their fathers’, and appealing to his mercy, said, ‘we have no might against this ‘great company that cometh against us; neither ‘know we what to do: but our eyes are upon thee’! Hereupon a spirit of prophecy immediately came upon ‘Jahaziel, a Levite, one of the sons of Asaph’, who directed them to ‘go down on the morrow’ against them; and he said ‘ye shall not need to ‘fight in this battle; stand ye still, and see the salvation of the Lord! fear not, go out against them, ‘for the Lord will be with you’! Then the king ‘bowed his head with his face to the ground’; and all Judah worshipped with him: and the Levites ‘stood up to praise the Lord God of Israel, with a loud voice on high’. Jehoshaphat, therefore, led them out in the morning, and encouraged them

⁷ 2 Chron. xvii. 3-17. ⁸ 2 Chron. xviii. throughout. and xix. 1-3.

to 'believe in the Lord', and in 'his prophets'. Then 'he appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army'; saying, 'Praise the Lord; 'for his mercy endureth for ever'! No sooner had they begun to do this, than 'the Lord set ambushments' against their enemies, and so confused them, that 'every one helped to destroy another'! and before the army of Judah could come up to them 'behold they were dead bodies fallen to the earth, and none escaped'! They 'stripped' them, therefore, of 'an abundance' of 'riches', and 'precious jewels'; and 'they were three days in gathering of the spoil, it was so much'! On the fourth day they assembled in a valley, to return thanks to God, which place was ever afterwards called 'the valley of Berachah' (or *blessing*;) 'for there they blessed the Lord'!

It was, on this occasion, as it is imagined, that Jehoshaphat composed the 115th Psalm, beginning 'Not unto us, O Lord, not unto us, but unto 'thy name give glory, for thy mercy, and for thy 'truth's sake'! The people, probably exhorted each other in the words of the Psalm,—'O Israel, 'trust thou in the Lord; O house of Aaron trust 'in the Lord: ye that fear the Lord, put your 'trust in the Lord; he is their helper, and defender'! concluding—'The dead praise not the 'Lord; but we will bless the Lord, from this time 'forth, and for evermore, Hallelujah'! They 'then returned every man' to Jerusalem, 'with joy';—'Jehoshaphat in the fore front of them', and they

came 'unto the house of the Lord'; praising him with 'psalteries, and harps, and trumpets'! Thus 'the realm of Jehoshaphat was quiet, for his God gave him rest round about'⁹.

Notwithstanding, however, this decisive proof of the divine interference for the support of the Church, Jehoshaphat repeated his former error, by 'joining himself to Ahaziah', another wicked king of Israel, 'to make ships, to go to Ophir (or Tarshish) for gold'. But God denounced the measure, and the preparations; and the ships were accordingly 'broken', and destroyed by the Lord, either by some common instrumentality, or by some miraculous intervention, in the very place—Ezion-gaber—where they were built! On this, the king, submitting to the correction, declined all farther alliance: and he died, after a reign of twenty-five years, and was 'buried with his fathers in the city of David'¹⁰.

Jehoram, or Joram, son of Jehoshaphat, aged 32.

B.C. 889 to 885. 4 years.

This king, JEHORAM, having married the daughter of Ahab, 'walked in the way of the kings of Israel', and 'wrought that which was evil in the eyes of the Lord'. He 'slew all his brethren, and divers of the princes of Israel'. But, although thus provoked, 'the Lord would not destroy the house of David, because of the covenant he had

⁹ 2 Chron. xx. 1-30. ¹⁰ 2 Chron. xx. 35-37. 1 Kings xxii. 48, 49.

made' with him. The Edomites, however, 'revolted' from Jehoram, 'because he had forsaken the Lord God of his fathers': for 'he made high places in the mountains', for the worship of strange gods; and 'caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto'. On this 'there came a writing to him from Elijah the prophet', denouncing 'a great plague' against him, 'his people, his children, his wives, and his goods': and upon himself, a 'great sickness by disease of the bowels, until they should fall out, day by day'!

The Lord, also, 'stirred up' against him the Philistines, and the Arabians, who 'carried away' his 'substance, his sons, and his wives' so that there was not one left but 'the youngest of his sons'. The disease, also, came upon him as predicted, and after two years he died unlamented, in the eighth year of his reign, having participated in the throne, during four years of his father's life, and was 'buried in the city of David, but not in the sepulchres of the kings'¹.

*Ahaziah, son of Jehoram, aged 22 (or 42.) B.C.
885 to 884. one year.*

All the eldest sons of Jehoram being slain by the Arabians, 'AHAZIAH', the 'youngest', ascended the throne. He reigned but 'one year': during which he 'walked in the ways of the

¹ 2 Chron. xxi. throughout.

house of Ahab': his mother being 'his counsellor to do wickedly'. Thus 'he did evil in the sight of the Lord, like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction'. Joining Jehoram, the son of Ahab, against Hazael, king of Syria, he was 'wounded': and afterwards going out 'with Jehoram, against Jehu, whom the Lord had anointed to execute judgment, and to cut off the house of Ahab', he was slain by him. But 'they buried him', 'in his sepulchre, with his fathers': 'because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart.' 'So', concludes the sacred writer, 'the house of Ahaziah had no power to keep still the kingdom'².

Athaliah, mother of Ahaziah, B. C. 884 to 878.
6 years.

ATHALIAH, 'that wicked woman!' the mother of Ahaziah, 'seeing that her son was dead, arose, and destroyed all the seed royal', except Joash, who was secreted from her, 'in the house of God six years'; during which time she 'reigned over the land'³. Her sons, no less wicked than herself, 'broke up the house of God', and bestowed 'all the dedicated things upon Baalim'⁴. In the mean while Jehoiada, the 'high-priest', who had concealed Joash, 'strengthened himself', and in conjunction with the priests, his sons, and the Le-

² 2 Chron. xxii. 1-9. ³ 2 Chron. xxii. 10-12. ⁴ 2 Chron. xxiv. 7.

vites' and the 'chief of the fathers' crowned, and 'anointed him': and proclaimed him, saying, 'God save the king'! Athaliah, hearing the noise of the acclamations, came 'into the temple of the Lord, and rent her clothes, and cried 'treason, 'treason'! when they 'laid hands on her', and drawing her to a distance—for the high-priest had said, 'slay her not in the house of the Lord', they 'slew her there'⁵.

Joash, or Jehoash, son of Ahaziah, aged 7. B.C.

878 to 838. 40 years.

JEHOASH, the infant, being 7 years old only, when he began to reign, 'did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him'⁶. This virtuous high-priest 'made a covenant' between the people, and the king, 'that they should be the Lord's people'! Wherefore they 'brake down the house of Baal', and his 'altars, and his images', and 'slew the priests of Baal before the altars'. Jehoiada 'appointed the offices of the house of the Lord', and regulated the burnt-offerings, and the music: and guarded the house of the Lord, that nothing 'unclean should enter in': and 'all the people rejoiced: and the city was quiet'⁷.

The king, on his taking the reins of the government, set himself 'to repair the house of the Lord':

⁵ 2 Chron. xxiii. 1-15. 2 Kings xi. 13-16.

⁶ 2 Kings xi. 21. xii. 2.

⁷ 2 Chron. xxiii. 16-21.

and he sent the priests, and the Levites, round to the cities, to gather money for this purpose, 'year by year', but the collections coming in slowly, they were at length directed to be brought to the Temple, and the reparations went on. The workmen 'set the house of God in his state, and strengthened it': and 'burnt-offerings were offered in the house of the Lord continually, all the days of Jehoiada' the priest. When he died, 'full of days, one hundred and thirty years old', they 'buried him in the city of David, among the kings, because he had done good in Israel, both toward God, and toward his house'⁸.

After the death of this faithful counsellor, the king, unhappily, hearkened unto the flatteries of his 'princes', and 'they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah, and Jerusalem, for this their trespass'. Yet was the mercy of God so great, that 'he sent prophets to them, to bring them again to the Lord: and they testified against them; but they would not give ear'! Amongst others, 'the spirit of God came upon Zechariah, the son of Jehoiada, the priest', who reproaching them for their back-sliding, 'they conspired against him, and stoned' him, 'at the commandment of the king'; even 'in the court of the house of the Lord'! 'Thus did the king return 'the kindness which the father had done' to him, by slaying the son! who when dying, exclaimed, 'the Lord look

⁸ 2 Chron. xxiv. 4 16 2 Kings xii 3 16.

‘upon it, and requite it’! The vengeance of God speedily followed. Hazael, king of Syria, made war upon him, and, after taking Gath, was proceeding to Jerusalem, when Jehoash ‘took all the hallowed things’ that his fathers, the kings of Judah, had ‘dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord’, as well as in ‘the king’s house’; and ‘sent it’ to him; and thus for a moment purchased deliverance. But in the following year ‘the host of Syria came up to Judah, and Jerusalem, and destroyed all the princes of the people, and sent all the spoil of them unto the king of Damascus’. ‘The army of the Syrians came with a small company of men’, but ‘the Lord delivered a very great host into their hand; because they had forsaken the Lord God of their fathers. So they executed judgment against Joash’.

After they had ‘left him in great diseases’, whether of wounds received in battle, or otherwise, ‘his own servants conspired against him for the blood of the sons of Jehoiada, the priest, and slew him on his bed, and he died’. Him, also, like the wicked monarchs, ‘they buried in the city of David, but not in the sepulchres of the kings’. Thus wretched was his end for his apostacy, and ingratitude, after he had reigned forty years⁹!

From the time of this murder, noticed by our Lord in his reproach to the Jews of his days¹⁰, may be dated the decline of the kingdom of Ju-

⁹ 2 Kings xii. 17-21. 2 Chron. xxiv. 17-26.

¹⁰ Matt. xxiii. 35.

dah. The climax of wickedness seems to have been attained, when 'the people are as they that strive with the priest'; and when, in the language of the prophet, 'blood toucheth blood'¹. At this period began the prophets, in succession, and whose writings are preserved in the Christian Church, to foretel, in plain terms, the calamities that awaited the Jews; the destruction of their nation, with their final recal, and restitution.

*Amaziah, son of Joash, aged 25. B.C. 838 to 809.
29 years.*

AMAZIAH 'did that which was right in the sight of the Lord, yet not like David his father': but 'as Joash, his own father did'. Both of them began well, but fell into idolatry, and did not sufficiently regard the prophets, which spoke to them in the name of the Lord. He punished his father's murderers², and 'numbered' the people throughout 'Judah and Benjamin', from 'twenty years old and above, and found them 300,000 choice men, able to go forth to war'. 'He hired, also, 100,000 men of Israel for 100 talents of silver': but on a 'man of God' desiring him to send these home again, for 'the Lord was not with Israel'; otherwise he would 'fall before the enemy'; and assuring him, on his hesitating, as to his 100 talents, that 'the Lord was able to give him much more than this', he obeyed; and,

¹ Hos. iv. 2, 4.

² 2 Kings xiv. 1--5.

with his own people only, 'smote of the children of Seir, 10,000'³, and took 'other 10,000 captive', and cast them from the top of the rock'. In the mean while, the Israelites whom he had sent back, 'fell upon the cities of Judah', and 'smote 3000 of them, and took much spoil'.

'Now it came to pass', almost incredible indeed it seems, that when Amaziah returned 'from the slaughter of the Edomites, that he brought their 'gods', and 'set them up to be his gods, and bowed down himself before them, and burned incense unto them'! On a prophet being sent to remonstrate with him, the king threatened him; when 'the prophet forbore, and said, I know that 'God hath determined to destroy thee'⁴!

Amaziah, then, under bad counsel, sent to Joash, king of Israel, to challenge him to the fight, (or as the context would rather seem to imply, to form an alliance with him,) when Joash taunted him with this answer. 'The thistle 'sent to the cedar, that was in Lebanon, saying, 'Give thy daughter to my son to wife: and there 'passed by a wild beast that was in Lebanon, and 'trode down the thistle! Thou sayest, Lo, thou 'hast smitten the Edomites, and thine heart lifteth 'thee up'. 'Glory of this, and tarry at home; for 'why shouldst thou meddle to thy hurt'. 'But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies'; and 'Judah was put to the worse before Is-

⁴ 2 Chron. xxv. 6—16.

rael', Amaziah himself being taken prisoner. Joash 'broke down the wall of Jerusalem', '400 cubits. And he took all the gold, and the silver, and all the vessels, that were found in the house of the Lord, and in the king's house, and hostages also'. After 'Amaziah had turned away from following the Lord, they made a conspiracy against him, and slew him'; and he was 'buried with his fathers in the city of David', after having reigned twenty-nine years⁵.

Uzziah, or Azariah, son of Amaziah, aged 16. B.C. 809 to 758. 52 years.

Then 'the people of Judah took UZZIAH', his son, and made him king; and he reigned 'from sixteen years old', 'fifty-two years in Jerusalem'. 'He did that which was right in the sight of the Lord, according to all that his father Amaziah did'. He 'sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper,' and 'helped him' against all his enemies. Uzziah 'had an host of fighting men,—an army of 307,500', under 2600 chiefs, all provided with extraordinary arms. He also had invented 'engines' for shooting 'arrows, and great stones'; and God was with him; and 'he was 'marvellously helped till he was strong', and 'transgressed' against the commandment of God.

⁵ 2 Chron. xxv. 5—28. 2 Kings xiv. 7—15.

At this time God's judgments were denounced against the land. The prophet Amos predicted an earthquake, which took place two years afterwards⁶. After this, the locusts destroyed the fruits of the earth, and made the land to 'mourn' and 'languish'⁷. This visitation was followed by a devouring fire; that burnt 'the trees of the field', and dried up 'the waters'⁸. And other evils were denounced—the desolation of the 'high places, and sanctuaries of Israel'; and that they should be 'led away captive out of their own land'⁹.

When Uzziah 'was strong, his heart was lifted up to his destruction'; for he presumed to entrench upon the priest's office, and 'burn incense upon the altar': wherefore he was struck with leprosy, and continued 'a leper until the day of his death'; during which time, or a considerable part of it, his son ruled the kingdom⁰.

Jotham, son of Uzziah, aged 25. B. C. 758 to 742. 16 years.

JOTHAM 'did that which was right in the sight of the Lord', and 'entered not into the Temple of the Lord' to prophane it, as his father did. The people, however, 'did yet corruptly', and 'sacrificed, and burned incense still in the high places'¹. He 'built', or repaired, 'the high gate of the

⁰ Amos i. 1. Zech. xiv. 5.

⁶ Joel i. 19, 20. Amos vii. 4.

⁰ 2 Chron. xxvi. 1—21. 2 Kings xv. 5.

⁷ Joel i. ii. Hos. iv. 3.

⁹ Amos vii. 9—11.

¹ 2 Kings xv. 35.

house of the Lord'; he also subdued the Ammonites, and made them pay tribute for three years. 'So Jotham became mighty, because he prepared his ways before the Lord his God'. And it is remarkable that up to this time, he is the only one of whom no evil is recorded! He reigned sixteen years in Jerusalem, and was there buried, and was succeeded by his son².

Ahaz, son of Jotham, aged 20. B.C. 742 to 726.

16 years.

AHAZ 'did not that which was right in the sight of the Lord, his God, like David his father: but he walked in the ways of the kings of Israel; yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel'! He 'sacrificed, and burnt incense, in the high places, and on the hills, and under every green tree'³. The Lord, therefore, 'delivered Ahaz into the hand of the king of Syria', who 'smote him, and carried away a great multitude captive to Damascus'; and also 'into the hand of Pekah, the king of Israel, who smote him with a great slaughter'—'120,000 in one day—all valiant men; because they had forsaken the Lord God of their fathers'. Pekah likewise 'carried away captive of their brethren 200,000; women, sons, and daughters; and brought the spoil to Samaria'.

² 2 Chron. xxvii. throughout.

³ 2 Kings xvi. 2—4.

But Oded, 'a prophet of the Lord', met them there, and desired them to 'deliver the captives again': or 'the fierce wrath' of the Lord would be upon them. This they had the virtue to listen to, being conscious of having offended in making so great a slaughter; and not only restored them, but 'with the spoil clothed the naked, and gave them to eat, and to drink; and anointed them: and carried the feeble upon asses, and brought them to Jericho. Then they returned to Samaria'⁴. On another occasion did Rezin king of Syria, and Pekah, confederating together, come up to war against Jerusalem: 'and they besieged Ahaz'. But as the expedition was, probably, not directed by God⁵, and had for its object the destruction of the holy city, against which, it would seem, no attempt was made in the former case, the confederacy failed—they 'could not overcome him'⁶.

Isaiah, the prophet, was directed to 'go forth', and 'meet Ahaz', and desire him not to fear these enemies, for their 'counsel against Judah' should not stand, but that 'within three-score and five years should Ephraim be broken that it be not a people'. Ahaz was desired to 'ask a sign of the Lord, either in the depth, or in the height above'; but he, on a false ground, refusing, the Lord himself condescended to announce as a sign, distant in time indeed it would be, that 'a virgin should conceive, and bear a son, and call his name Immanuel'⁷. Here was the clearest intimation that

⁴ 2 Chron. xxviii. 4—15.

⁶ 2 Kings xvi. 5.

⁵ See Is. vii. 5, 6.

⁷ Is. vii. 1—14.

had yet been given of the promised Redeemer; but it probably, was not received in faith by Ahaz, for immediately afterwards there is this solemn denunciation against him—‘the Lord shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come, from the day that Ephraim departed from Judah’; that is, the scourge in the hand of God, ‘even the king of Assyria’⁸. ‘The Lord spake’, also, saying, ‘forsomuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin, and Remaliah’s son’, ‘the Lord bringeth upon them the king of Assyria, and all his glory’⁹. Comfort, however, was promised in the midst of affliction; ‘for’, exclaims the prophet, ‘unto us a child is born, unto us a Son is given; and his name shall be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace’¹⁰!

After this, Ahaz ‘sent to the kings of Assyria to help’ him against the Edomites, who had ‘smitten Judah, and carried away captives. The Philistines also had invaded the cities’, and ‘dwelt there; for the Lord brought Judah low, because of Ahaz who made Judah naked, and transgressed sore against the Lord’¹. Ahaz, therefore, sent to Tilgath-pileser, king of Assyria, to help him against the kings of Syria, and Israel; accompanying the message with a present to him of ‘the

⁸ Is. vii. 17.⁹ Is. viii. 5–7.¹⁰ Is. ix. 1–6.¹ 2 Chron. xxviii. 16–19.

silver and gold' out of 'the house of the Lord', as well as out of 'the king's house'². And he 'came unto him'; but although he in some manner helped him, by taking Damascus from the king of Syria³, yet, on the whole, he 'distressed him, and strengthened him not'. 'In the time of this distress, did Ahaz trespass yet more against the Lord; for he sacrificed unto the gods of Damascus, saying—'because the gods of the kings of Syria, help them, therefore will I sacrifice to them, that they may help me'. But they were the ruin of him, and of all Israel'⁴. He also erected 'an altar' after a 'pattern' he had seen at 'Damascus'; and the king himself offered thereon 'his burnt-offering', and 'meat', and 'drink-offering', and 'peace-offerings': affecting to reserve 'the brazen altar' to 'enquire' by, of the Lord. He 'cut off, also, the borders of the bases, and took down the sea from off the brazen oxen'⁵, and even 'cut in pieces the vessels of the house of God, and shut up the doors'! making 'altars in every corner of Jerusalem', and 'high places to burn incense unto other gods', in 'every city of Judah'. He made also molten images for Baalim; and burnt his children in the fire. He died after reigning sixteen years; and was buried in Jerusalem, but not in the sepulchres of the kings⁶: and the taunting proverb is recorded of him—'This is that king Ahaz'⁷!

² 2 Kings xvi. 6—8.

⁴ 2 Chron. xxviii. 20—24.

⁶ 2 Chron. xxviii. 24, 25. and 2, 3.

³ 2 Kings xvi. 9.

⁵ 2 Kings xvi. 10—17.

⁷ 2 Chron. xxviii. 22.

‘In the year that king Ahaz died’, the prophet Isaiah proclaimed ‘this burden’, to the enemies of the Church; announcing also, the succession and prosperity of Hezekiah, and ultimately of the Christian Church. ‘Rejoice not thou, whole Palestina, because the rod of him that smote thee ‘is broken; for out of the serpent’s root shall ‘come forth a cockatrice, and his fruit shall be a ‘fiery flying serpent! the first-born of the poor ‘shall feed, and the needy shall lie down in safety; I will kill thy root with famine, and he shall ‘slay thy remnant! What shall one then answer the messengers of the nation? That the Lord ‘hath founded Zion, and the poor of his people ‘shall trust in it’⁸!

*Hezekiah, son of Ahaz, aged 25. B.C. 726 to 698.
29 years.*

The reign of HEZEKIAH, the son of Ahaz, is more eventful than that of any one of the kings of Judah, for during this period the most important occurrences took place. The kingdom of Israel was extinguished, by the capture of Samaria: and Judea itself was also invaded by Sennacherib. As Hezekiah ‘did that which was right in the sight of the Lord, according to all that David his father did’; and ‘trusted in the Lord God of Israel’, and ‘clave to him, and departed not from following him, but kept his com-

⁸ Is. xiv. 28—32.

mandments', he 'prospered in all his works': 'so that after him was none like him, among all the kings of Judah; nor any that were before him'⁸.

But while the kingdom of Judah, and the Church, were thus flourishing under the government of Hezekiah, a termination was put to the kingdom of Israel, in the sixth year of his reign, by Shalmanezzer, king of Assyria; who carried away the revolted ten tribes into captivity, never again to return to their own land! Of this Schism, and its consequences, an account is now to be given.

The schismatick Church at Samaria, under Jeroboam, and his successors, kings of Israel.

A.M. 3029. B.C. 975 to 721. 254 years.

The disaffected tribes of Israel, after their revolt, and separation from the kingdom of Judah, under Jeroboam⁹, by whom an idolatrous worship had been introduced, and who had therefore 'made Israel to sin', persevered in a course of disobedience to the commandments of the God of their fathers; 'sinning against the Lord their God, which had brought them up out of the land of Egypt'; and 'fearing other gods'. They 'walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings which they had made'. For although, in the punishment against the house of Solomon,

⁸ 2 Kings xviii. 3, 5, 6. 2 Chron. xxxii. 30. ⁹ See ante page 255.

the Lord had forbidden the resistance of Rehoboam, saying—‘this thing is from me’³, yet it appears clearly, from the prophecy of Hosea, that their subsequent conduct was not of him. ‘They have set up kings but not by me, they have made princes and I knew it not. Of their silver, and their gold, have they made them idols; that they may be cut off’⁴!

The kingdom was usurped by many, through treason, and murder; and few of these kings appear to have at all acted under the divine counsel, or direction. ‘The children of Israel did secretly those things that were not right, against the Lord their God: and built them high places, and set up images, and groves; and there they burnt incense, as did the heathen, whom the Lord carried away before them. They served idols, whereof the Lord had said unto them, ye shall not do this thing’. And although ‘the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, turn ye from your evil ways, and keep my commandments, they would not hear; but hardened their necks, like to their fathers, that did not believe in the Lord their God’. They ‘followed vanity, and went after the heathen that were round about them; concerning whom the Lord had charged them that they should not do like them’. ‘They made them molten images, even two calves; and made a grove! and worshipped all the host of heaven, and served

³ 1 Kings xii. 24.

⁴ Hos. viii. 4.

Baal. They caused their sons and their daughters, to pass through the fire; and used divination and enchantments; and sold themselves to do evil in the sight of the Lord. Therefore, the Lord was very angry with Israel, and ‘afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight’! In short—this is the history of that disaffected kingdom; after God had ‘rent Israel from the house of David, they made Jeroboam, the son of Nebat, king, who drave Israel from following the Lord; and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them (not one of their kings was an exception) until the Lord removed Israel out of his sight, as he had said by all his servants, the prophets’³.

Jeroboam ‘built Shechem in Mount Ephraim’, and also ‘Penuel’, as his royal residences; and fearing that the people would desire to ‘go up to do sacrifice in the house of the Lord at Jerusalem’, and by that means ‘go’ over ‘again to Rehoboam’, he, with the advice of his counsellors, set up idols—two golden calves, ‘the one in Bethel, and the other in Dan’. The Levitical priests refusing to conform to this service, he ejected them from their office, and ‘made an house of high places’, and ‘priests’ who were strangers, for its service; and ordained feasts, and offered sacrifices, at seasons, and in a manner, altogether contrary to the esta-

³ 2 Kings xvii. 7—23.

blished ordinances of God. By this he 'made Israel to sin', and brought down heavy punishments upon the nation, and ultimately, their entire destruction⁴! In consequence, it was predicted by the prophet Ahijah, that, as he had 'done evil above all that were before him', in making 'other gods, and molten images', and had thus 'provoked God to anger, and cast him behind his back'—that God would 'bring evil upon the house of Jeroboam', and cut it off.—That they who died in the city should be eaten by 'dogs', and they who died in the field, by the 'fowls of the air'.—And that although God had 'rent the kingdom away from the house of David, and given it to him', yet now would the Lord 'raise up a king over Israel', who should 'cut off the house of Jeroboam'.—That the Lord would 'root up Israel out of the land which he gave to their fathers, and scatter them beyond the river'; and 'give Israel up, because (as it is expressly declared) of the sins of Jeroboam, who did sin, 'and made Israel to sin'⁵.

Jeroboam was permitted to reign twenty-two years, and was succeeded by his son *Nadab*, who 'walked in the way of his father, and in his sin, wherewith he made Israel to sin', and 'did evil in the sight of the Lord': the specific characteristic of almost all these kings. He was cut off, after a reign of two years only, by Baasha, who 'smote all the house of Jeroboam' until 'he had destroyed' them⁶, according to the prophecy of Ahijah⁷.

⁴ 1 Kings xii. 25—33.

⁶ 1 Kings xv. 25—29.

⁵ 1 Kings xiv. 7—16.

⁷ 1 Kings xiv. 11.

One only, a child, was excepted, who died early, and was lamented; 'because in him was found some good thing towards the Lord, in the house of Jeroboam'⁶.

Baasha, the usurper, reigned twenty-four years, as if to effectuate the purposes of God; and during this time there was also continual war between him, and the king of Judah. He, however, 'did evil in the sight of the Lord, and himself walked in the way of Jeroboam'⁷. And a like denunciation was pronounced against him, and his house, for the murder he had committed, and for his impiety⁸.

Elah, the son of *Baasha*, succeeded him, but reigned two years only; being murdered while 'drinking himself drunk', by *Zimri* his captain, who reigned in his stead. *Zimri* 'destroyed' 'all the house of *Baasha*,' both 'his kinsfolk, and his friends'. And when he had reigned seven days only, 'all Israel made *Omri*, the captain of the host, to be king in the camp'. On which *Zimri* 'went into the palace of the king's house, and burnt it with fire, and died'. This, his end is also declared to be 'for his sins in doing evil, and walking in the way of Jeroboam'⁹.

The people, then, partaking of the rebellious spirit, divided themselves; and 'half' of them set up *Tibni* against *Omri*; but *Tibni* dying after maintaining the contest four years, *Omri* reigned alone,

⁶ 1 Kings xiv. 13.

⁸ 1 Kings xvi. 1—7.

⁷ 1 Kings xv. 32—34.

⁹ 1 Kings xvi. 8—20.

in the whole, twelve years over Israel⁰. Omri built the city of Samaria; which afterwards became the general residence of the kings of Israel. He, also, 'wrought evil in the eyes of the Lord', making iniquitous laws, and regulations, for the observance of which, the people are reproached by the prophet Micah. 'The statutes of Omri are kept', as well 'as all the works of the house of Ahab'¹. Thus 'for the transgressions of the land, many were the princes thereof'².

The wickedness, however, of the nation still increased; for *Ahab*, the son of Omri, who succeeded him, during a long reign of twenty-two years 'did evil in the sight of the Lord, above all that were before him'! And, 'as if it had been a light thing for him to walk in the sins of Jeroboam, he took to wife, Jezebel, the daughter of Ethbaal, king of the Zidonians; and went and served Baal, and worshipped him'! He built also a house, and altar, 'for Baal', in Samaria, and 'made a grove'; and 'did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him'³! Jezebel, his wife, was an active sharer in his wickedness. She, it is recorded, 'slew the prophets of the Lord'; one hundred of whom were, however, preserved by Obadiah, a devout man, the governor of Ahab's house. It was during this reign that Elijah, the prophet of the Lord, contended with the priests of Baal, for the omnipo-

⁰ 1 Kings xvi. 21--28.

² Prov. xxii. 8.

¹ Micah vi. 16.

³ 1 Kings xvi. 29-33.

tence of the God whom he served, and overcame them, and slew them⁴. And to him the Lord disclosed that he had yet 7000 true worshippers 'in Israel, who had not bowed unto Baal'⁵. The disposition of the nation at large, is, however, proved by this circumstance; and the prophet himself was obliged to fly from the fury of Jezebel. He was miraculously sustained, during this season of danger, and at length translated to heaven, like Enoch, without having tasted of death. Elijah, with Moses, was honoured by being a chosen witness of our Saviour's transfiguration; and to him succeeded Elisha, as a chief prophet in Israel.

At this time, Israel was besieged by Benhadad, king of Syria, who blaspheming God by saying, 'the Lord is God of the hills, but he is not the 'God of the valleys', the Lord delivered him, and the 'great multitude' of his host, into the hand of Ahab; in order that he might know that the God of Israel was the Lord! On this occasion 100,000 of the Syrians were slain! and of those that were left, 27,000 died by the falling of a wall, at Aphek. Ahab, then, made a covenant with Benhadad; wherefore a prophet was sent to announce to him—'because thou hast let go out 'of thy hand, a man whom I appointed to utter 'destruction, therefore thy life shall go for his 'life, and thy people for his people'⁶. This was

⁴ 1 Kings xviii. throughout.

⁵ 1 Kings xix. 18.

⁶ 1 Kings xx. throughout.

realised as respecting Ahab himself, by his death in battle against his former ally, Benhadad, the king of Syria⁷; and as to the people, in the days of his successor, Hazael, king of Syria; when the Lord 'began to cut Israel short'⁸. Before the death of Ahab, however, he having caused the murder of Naboth, by treachery, Elijah denounced evil against him, and his posterity; and that God would 'make the house of Ahab' 'like the house of Jeroboam', and of 'Baasha'. Ahab was slain, while in disguise, at the battle of Ramoth-gilead, by 'a certain man', who 'drew a bow at a venture', and unwittingly executed the divine decree. Thus died Ahab; and 'there was none like unto him, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up'—doing 'very abominably in following idols, according to all things, as did the Amorites'. But inasmuch as he humbled himself before God, on hearing what was denounced against him, the evil was deferred till 'his son's days'⁹.

Ahaziah, his son, adding sin to sin, 'walked in the way of his father, and of his mother, and of Jeroboam: for he served Baal, and worshipped him'¹⁰. On receiving a wound from a fall, he, instead of applying to the Lord, sent to Baal-zebub, the god of Ekron, to know 'whether he should recover', when Elijah, meeting the messengers, de-

⁷ 1 Kings xxii. 1--40.

⁸ 2 Kings x. 32, 33.

⁹ 1 Kings xxi. throughout. xxii. 1--40.

¹⁰ 1 Kings xxii. 51--53.

clared, that he should 'die'! and 'he died, according to the word of the Lord which Elijah had spoken', after a reign of two years only¹.

Jehoram, or *Joram*, another son of Ahab, then reigned twelve years. He, too, 'cleaved unto the sins of Jeroboam'; and 'wrought evil in the sight of the Lord; but not like his father, and his mother; for he put away the image of Baal'². At this time, the king of Syria besieged Samaria; and a famine desolated it, which was at length terminated by the miraculous destruction of the host of the Syrians³. The sentence against the house of Israel was now to be carried into effect, and Jehu was anointed, by the direction of the Lord, king over Israel; with an injunction to 'smite the house of Ahab, his master', that 'the blood of the prophets, and of the servants of the Lord', might be avenged, 'at the hand of Jezebel'. On Joram's approaching him, Jehu shot him through the heart, with an arrow, and he died; and he was 'cast into the field of Naboth the Jezreelite', as the Lord had pronounced.—'I have seen the blood of Naboth, saith the Lord, and I will requite thee in this plat'! Jezebel then appearing at a window, and upbraiding Jehu with the treason of Zimri, 'who slew his master', he directed her to be thrown down; and she was 'trod under foot', and eaten of dogs, as it had been predicted⁴.

Jehu, proceeding to execute the divine denun-

¹ 2 Kings i. 1—18.

² 2 Kings iii. 1—3.

³ 2 Kings vi. 24—33. vii. throughout.

⁴ 2 Kings ix. throughout.

ciations against the house of Ahab, procured the slaughter of Ahab's 'seventy sons', by the chief men of Jezreel. He also slew forty-two men of 'the brethren of Ahaziah', king of Judah, their relations, who were going to 'salute' them; and 'all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah'⁵. After that, Jehu decoyed by subtilty, and put to death, all the priests, and worshippers of Baal, and 'brake down the image, and the house': and 'destroyed Baal out of Israel'⁶. For his having thus 'done well in executing that which was right' in his eyes, the Lord promised to Jehu, that his 'children of the fourth generation, should sit upon the throne of Israel', and he himself reigned in Samaria, twenty-eight years. Even Jehu, however, thus selected as the instrument of God, and thus rewarded, 'took no heed to walk in the law of the Lord with all his heart, for he departed not from the sins of Jeroboam', still worshipping the golden calves that were in Bethel, and in Dan. The Lord therefore soon after 'began to cut Israel short, and Hazael smote them in all the coasts of Israel'⁷.

Jehoahaz, the son of Jehu, succeeded him. He also 'did evil in the sight of the Lord', and brought down 'his anger against Israel'; so that the king of Syria distressed them 'all their days', and destroyed his army, and made them 'like the dust

⁵ 2 Kings x. 1—17. ⁶ 2 Kings x. 18—28. ⁷ 2 Kings x. 29—33.

by threshing'; leaving him only '10,000 men, and 50 horsemen and 10 chariots'. Jehoahaz, however, besought the Lord, who seeing 'the oppression of Israel', graciously heard him and delivered Israel from the Syrians; and they 'dwelt in their tents as before time'. But this was not followed by any change of conduct, either in the king, or the people, for notwithstanding this, 'they departed not from the sins of the house of Jeroboam'⁸.

After reigning seventeen years, Jehoahaz was succeeded by *Joash*, or *Jehoash*, his son. He reigned sixteen years, but walked in the sins of Jeroboam—who, even to this time, by his impious establishment 'made Israel to sin'⁹: and Hazael, king of Syria, oppressed Israel 'all his days'. Yet the Lord gave Jehoash victory against Judah, and he took their king, Amaziah, and 'brake down the wall of Jerusalem', and carried away 'the gold, and silver, and vessels of the house of the Lord', as before shewn⁰. He received, also, the dying blessing of Elisha; with a prediction of success against the Syrians, though not to such an extent, as a greater degree of zeal, in complying with the figurative instruction of the prophet, would have ensured¹.

Jeroboam II. his son, reigned forty-one years; during which he recovered 'the coast of Israel'—'Damascus and Hamath', from their enemies, 'according to the word of the Lord God of Israel;

⁸ 2 Kings xiii 1—7.

⁹ 2 Kings xiii. 10, 11.

⁰ 2 Kings xiv. 8—14. See ante p. 273.

¹ 2 Kings xiii. 13—14.

for he saw the affliction of Israel', and 'not having yet said that he would blot out the name of Israel from under heaven, he saved them', even by the hand of this wicked king—though he, also, 'did evil', as all his predecessors had done²! At this time the prophets, Hosea, and Amos, denounced God's judgments against Israel, and predicted their captivity and desolation³.

His son *Zechariah*, pursuing the same wicked course, reigned six months only; when he was slain by *Shallum*, who seized upon the throne⁴. This terminated the sovereignty of the house of Jehu, according as it had been predicted⁵; but not till after four successive generations had 'set upon the throne', as it had been promised to Jehu⁶.

Shallum was himself slain, after a reign of a single month only, by *Menahem*. He possessed the throne ten years, but was made tributary to Pul, king of Assyria, who as is supposed, began at this time the captivity of the ten tribes, by carrying away 'the Reubenites, Gaddites, and half tribe of Manasseh', the whole of the people possessing the land beyond Jordan⁷. Menahem did evil as the others, 'departing not all his days from the sin of Jeroboam', and adding thereto great cruelties: yet was he permitted to leave the throne to his son *Pekaiah*, who after two years' wicked reign was slain by Pekah, his captain⁸.

Pekah, though doing like evil as the others,

² 2 Kings xiv. 23—29.

⁴ 2 Kings xv. 8—10.

⁷ 1 Chron. v. 26.

³ Hosea and Amos throughout.

⁵ Hos. i. 4.

⁶ 2 Kings x. 30.

⁸ 2 Kings xv. 13—26.

reigned twenty years over Israel; but in his days Tiglath-pileser, king of Assyria, took many towns, and carried away captive the people of two other tribes—Zebulun and Naphtali⁹. Pekah, joining with Rezin, king of Syria, against Jerusalem, they ‘could not overcome, or prevail against it’¹⁰; though being sent by the Lord to execute his will¹, they slew an immense number, and carried away still more captive: but these, on the suggestion of the prophet Oded, they returned with the spoil, as has been before mentioned².

The Captivity of the ten Tribes.

Isaiah, the prophet, had denounced the ruin of Damascus, and the captivity of the ten tribes; and Tilgath-pileser, going up against Damascus, took the city, and having slain Rezin, carried away the people. Thus terminated, after a succession of ten generations only, the kingdom of the Syrians, in the country of Damascus, according to the prophecy of Isaiah—‘Behold! Damascus is taken away ‘from being a city, and it shall be a ruinous heap’³! The king of Assyria then marched against Pekah, and took away the two tribes and a half, as above-mentioned, and the captivity of the others soon after followed by Shalmaneser, a succeeding king of Assyria.

Pekah was slain by *Hoshea*⁴, who reigned nine

⁹ 2 Kings xv. 27—29.

¹⁰ 2 Kings xvi. 5. Is. vii. 1.

² 2 Chron. xxviii. 4—15. See ante p. 276.

¹ 2 Kings xv. 37.

³ Is. xvii. 1. and see ix. 11.

⁴ 2 Kings xv. 30.

years: doing 'that which was evil in the sight of the Lord; but not as the kings of Israel that were before him'. Endeavouring to free himself from the yoke of the king of Assyria, by the help of So, king of Egypt, and neglecting to pay him tribute, Shalmaneser took him, and cast him into prison; and then, on another occasion, he besieged Samaria, and after three years captured it: and in the ninth year of Hoshea's reign, B.C. 721, carried away Israel—the remainder of the ten tribes, into Assyria⁵. Thus came the destruction, long predicted, and now accomplished, of the ten schismatick tribes. The Lord being 'very angry' with them, 'removed them out of his sight': and as they had willingly sold themselves to do evil, so the Lord sold them to their enemies!

There were now 'none left, but the tribe of Judah only'. But, as it remains to be seen, 'Judah (also) kept not the commandments of the Lord, their God, but walked', under too many of their kings, 'in the statutes of Israel, which they made'. The Lord, therefore, at length, 'rejected all the seed of Israel, and afflicted them', 'until he had cast them out of his sight'⁶!

In the place of those who were carried captives to Babylon, the king of Assyria selected people from Chaldea, and the conquered cities of Syria, 'and placed them in the cities of Samaria'. 'And so it was that at the beginning of their dwelling there, they feared not the Lord, therefore he

⁵ 2 Kings xvii. 1—6. xviii. 9—11.

⁶ 2 Kings xvii. 18—20.

sent lions among them, which slew some of them'. On this the king of Assyria, appeal being made to him, sent back 'one of the priests' whom they had carried away from Samaria—one, therefore, of Jeroboam's priests—to 'go and dwell there', and 'teach them the manner of the God of the land'; wherefore he 'came, and dwelt in Bethel, and taught them how they should fear the Lord'.

'Howbeit, every nation—the men of Babylon, of Cuth, and of Hamath, and the Avites, and Sepharvites, made gods of their own'—all the abominations of the heathen, and 'put them in the houses of the high-places, which the Samaritans had made'; even 'burning their children in the fire'. But they now, after this provision, 'feared the Lord', although still 'halting between two opinions'⁶: for they continued also to 'serve their own gods 'after the manner of the nations'—the ten tribes, 'whom they had carried away'. Persevering in the schism, and sin of Jeroboam, they 'made unto themselves, of the lowest of them, priests of the high-places; which sacrificed for them in the houses of the high places'⁷. Thus the nations that had supplanted the children of Israel in Samaria, 'feared the Lord'; that is, in some sort, being only according to unauthorised rites, and with an unconsecrated priesthood; for, with the worship of the true God, they mixed the idolatrous abominations. They 'served their graven images, both their children, and their children's

⁶ 1 Kings xviii. 21.

⁷ 2 Kings xvii. 24—38.

children'—the nation of the Samaritans: and as did their fathers, so (adds the sacred historian) do they unto this day⁸!

With respect to the children of Israel, carried captive into Babylon, 'unto this day (also says the historian) they do after the former manners. They fear not the Lord, neither do they after the statutes, and ordinances, the law, and commandment, which the Lord commanded the children of Jacob, whom he named Israel; with whom the Lord had made a covenant'. By this they had been charged that they should 'not fear other gods, nor bow down, nor sacrifice to them; but only to the Lord, who brought them up out of the land of Egypt'; and that they should 'observe his statutes, and ordinances for evermore'. On this, their obedience, God promised that he would 'deliver them out of the hand of their enemies'. 'Howbeit, they did not hearken, but did after their former manner', when they lived under the government of their kings in Samaria⁹.

⁸ 2 Kings xvii. 41.

⁹ 2 Kings xvii. 34—40.

CHAPTER X.

**THE CHURCH UNDER THE KINGS OF JUDAH
CONTINUED, FROM HEZEKIAH TO ZEDEKIAH;
AND DURING, AND AFTER THE CAPTIVITY.**

**HEZEKIAH—MANASSEH—AMON—JOSIAH—JEHOAHAZ—JEHOIAKIM—
COMMENCEMENT OF THE SEVENTY YEARS CAPTIVITY—JEHOIA-
CHIN—ZEDEKIAH—CAPTURE OF JERUSALEM, AND DESTRUCTION
OF THE TEMPLE—THE CHURCH DURING THE CAPTIVITY—THE
RETURN THEREFROM—BUILDING AND DEDICATION OF THE SE-
COND TEMPLE.**

Continuation of the reign of Hezekiah.

(From page 280.)

THE first act of Hezekiah was to 'open the doors of the house of the Lord, and repair them'. He then 'brought in the priests, and Levites'; and made them 'sanctify themselves, and the house of the Lord'; and remove 'the filthiness', and abominations thereout: exhorting them to be zealous; as the Lord had 'chosen them to stand before him, to serve him, and to minister unto him, and to burn incense'. This was accordingly done: and 'an atonement' was made with 'burnt-offering, and sin-offering for all Israel': 70 bullocks, 100 rams, and 200 lambs, 'for a burnt-offering'; and 'the

consecrated things', besides this, 'were 600 oxen, and 3000 sheep'. On this occasion 'the priests being too few', some of them probably having been excluded for sacrificing to idols, the Levites took part, 'until other priests had sanctified themselves'. Thus 'the service of the house of the Lord was set in order': and 'the king, and all the people rejoiced', that God had prepared them; for the thing was done suddenly', as if by divine inspiration⁹.

The king, then, with the advice of his counsel, and princes, and all the congregation in Jerusalem, proclaimed a solemn celebration of the passover; to take place 'in the second month', instead of the first: the priests not having 'sufficiently sanctified themselves'; and in order to allow time for 'gathering the people together'. Some of the people—'of Ephraim and Manasseh, mocked' at this; but others 'humbled themselves, and came to Jerusalem'. In 'Judah the hand of God was to give them one heart', and they 'assembled, a very great congregation'. As their first act they took away the idolatrous altars, and destroyed them; the people making the 'priests, and Levites to be ashamed' by their superior zeal. Thus they kept the feast 'seven days, with great gladness'; and then, on 'counsel', repeated it 'other seven days', with like 'gladness'; the king giving 1000 bullocks, and 7000 sheep; and the princes 1000 bullocks, and 10,000 sheep'. Then the priests,

⁹ 2 Chron. xxix. throughout.

the Levites, dismissed them with a blessing; 'and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven'⁰.

Before the children of Israel returned to their possessions, they went to the cities of Judah, and 'utterly destroyed' all the images, the groves, the high places, and the altars. Hezekiah, on his part, fully restored the worship of the house of God; 'the courses of the priests and Levites', their duties—'every man according to his service'; the morning and evening sacrifice; and the 'offerings for the sabbaths, the new moons, and set feasts; as written in the law of the Lord'. He restored, too, the maintenance of the priests, 'that they might be encouraged in the law of the Lord'—the 'tithe of the things consecrated to the Lord'; and built new store houses for the offerings. He also 'removed the high places, and cut down the groves, and brake the images in pieces': particularly 'the brazen serpent that Moses had made': to which, even unto his days, 'the children of Israel did burn incense'. But the king indignantly called it 'Nehushtan'!—a lump of brass¹!

Thus Hezekiah 'wrought, throughout all Judah, that which was good, and right, and truth, before the Lord his God: and in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God: he did it with all his heart, and prospered'². 'The

⁰ 2 Chron. xxx. throughout.

¹ 2 Kings xviii. 4.

² 2 Chron. xxxi. throughout.

Lord was with him; and he prospered whithersoever he went forth. He rebelled against the king of Assyria', thinking to shake off his yoke; 'and served him not'; and 'he smote the Philistines', as it had been prophesied by Isaiah³; recovering from them, it would seem, more than they had taken from Ahaz his father⁴.

When Hezekiah had reigned about thirteen years, Sennacherib, king of Assyria, the son, and successor of the conqueror of Samaria, invaded Judah: but Hezekiah prepared to resist him, and said to his people, 'Be not afraid for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him! With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles'⁵! The enemy was, however, permitted to be, for a time, successful; and in his fourteenth year took some of 'the fenced cities of Judah': and Hezekiah submitted to him, and consented to pay him a set tribute—'300 talents of silver, and 30 talents of gold'. In order to do this, he was reduced to the unhappy necessity of 'cutting off the gold from the doors of the temple of the Lord, and from the pillars', which he himself 'had overlaid': and to take 'all the silver that was found in the house of the Lord, and in the treasures of the king's house'⁶.

After this 'Hezekiah was sick to the death'; and the prophet Isaiah came to him, and desired

³ 2 Kings xviii. 7, 8. Is. xiv. 28.

⁴ 2 Chron. xxxii. 1-8.

⁵ 2 Chron. xxviii. 18, 19.

⁶ 2 Kings xviii. 13-16.

him to 'set his house in order, for he should die, 'and not live.' But on his earnest prayer, God was pleased to heal him, and to 'add unto his days fifteen years'; promising that he would 'deliver him, and the city out of the hand of the king of Assyria, and defend it for his own, and his servant David's sake'. On Hezekiah requiring 'a sign', that he should be healed, Isaiah offered him that 'the shadow' of the dial, should go backward, or forward, ten degrees, at his choice. He desired, what he thought the greater miracle, that 'the shadow should return backward', and it was so accordingly. On his recovering from his sickness, he composed that beautiful 'writing' recorded by Isaiah, in the thirty-eighth chapter of his book⁷.

But even Hezekiah, such is the frailty of man, 'rendered not again according to the benefit done unto him: for his heart was lifted up; therefore, there was wrath upon him, and upon Judah, and Jerusalem'⁸. It was at this time, that Berodach (or Merodach) Baladan, son of the king of Babylon, 'sent letters, and a present to king Hezekiah', having heard of his sickness. Hezekiah was so much pleased at this, that he 'shewed them the house of his precious things; the silver, and the gold, and the spices, and the precious ointment; and all the house of his armour: and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah

⁷ Is. xxxviii. 9-20.

⁸ 2 Chron. xxxii. 25, 26.

shewed them not'. For this 'pride of his heart'⁸, he was severely reprov'd by the prophet Isaiah, who denounced against him, by 'the word of the Lord', that 'all that was in his house, and which his fathers had laid up in store, should be carried into Babylon'! 'Nothing shall be left, saith the Lord; thy sons shall they take away, and they shall be eunuchs in the palace of the king of Babylon'! a thing most unlikely to happen, as Babylon was then so much inferior to the neighbouring empire of Assyria. At this, Hezekiah most properly 'humbled himself, both he, and the inhabitants of Jerusalem'; but he rejoiced also, in the promise that had been given to him—that 'peace and truth' should be 'in his days'. And 'the wrath of the Lord came not upon them in the days of Hezekiah'⁹.

At this time Isaiah, and other prophets, foretold the restoration of the chosen people, the calling of the Gentiles, and the future glory and triumph of the Church: particularising now more clearly the character and offices of the Redeemer. The prophet Micah, noticing the general venality, and corruption of the princes, the priests, and the prophets, and their false security, predicted, that, for their sakes, Zion should be 'plow'd as a field', and Jerusalem should 'become heaps, and the mountain of the house, as the high places of the forest'. But he even then declared that at a future period, 'the mountain of the

⁸ 2 Chron. xxxii 26. ⁹ 2 Kings xx. 12—19. 2 Chron. xxxii 26.

house of the Lord should be established'; and the 'people should flow unto it': for that 'the Law should go forth of Zion, and the word of the Lord from Jerusalem'⁰.

About four years after Hezekiah's humiliation under the divine reproof, Sennacherib, king of Assyria, again demanded his submission; boasting of his own conquests, and tauntingly alluding to Hezekiah's profanation, in taking away the high places, and altars of his God. But on the prayer of Hezekiah, through the prophet Isaiah, 'the Lord sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. The same night that the promise was made, 'the angel of the Lord went out, and smote in the camp of the Assyrians, 185,000 men'! so that when the others arose, 'behold they were all dead corpses'. On this Sennacherib 'returned with shame of face, into his own land': and 'as he was worshipping in the house of Nisroch his god', his own sons slew him there, with the sword. Thus did the Lord save his people, both 'from the hand of Sennacherib, and of all other, and guided them on every side': so that 'many brought gifts unto the Lord at Jerusalem, and presents to Hezekiah: and he was magnified in the sight of all nations'¹. This ended the trials of Hezekiah, and henceforward he had 'exceeding much riches, and honour: and he made

⁰ Micah iii. 9—12. iv. 1, 2.

¹ 2 Kings xviii. 13—37. xix. throughout. 2 Chron. xxxii. 9—23.

himself treasuries for silver, and gold, and precious stones, and spices, and shields, and for all manner of pleasant jewels: and he prospered in all his works'. 'Howbeit (as it is recorded) in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart'. But 'the acts of Hezekiah, and his goodness', these were also recorded in 'the vision of Isaiah'. He died, after a reign of twenty-nine years, and they 'buried him in the chiefest of the sepulchres of the sons of David: and all Judah, and the inhabitants of Jerusalem did him honour at his death'².

*Manasseh, son of Hezekiah, aged 12. B.C. 698
to 643. 55 years.*

MANASSEH, the son of the good king Hezekiah, was only twelve years old, when he ascended the throne; and during a protracted reign 'did that which was evil in the sight of the Lord, after the abominations of the heathen'. He, no doubt, acted under pernicious counsel, in so immediately undoing all that had been effected for the restoration of the pure worship, in the Church, during the former reign. To Shebna, the scribe, who was 'over the house', may this with probability be attributed. For his pride is denounced by the prophet Isaiah, and his

² 2 Chron xxxii. 27—33.

degradation predicted, with the recal of Eliakim, and his substitution in his place³.

Manasseh's impiety, and abominations, are thus concisely, but forcibly set forth by the sacred historian. 'He built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said—In Jerusalem will I put my name. And he built altars for all the host of heaven, in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards'.

He thus 'wrought much wickedness in the sight of the Lord, to provoke him to anger'. Nay, he 'set a graven image of the grove'—'a carved image, the idol which he had made, in the house of God'!—the sacred place of which the Lord had said 'to David, and to Solomon his son—'In this house, and 'in Jerusalem, which I have chosen out of all the 'tribes of Israel, will I put my name for ever'! In fine—'he made Judah and the inhabitants of Jerusalem to err'; he 'seduced them to more evil', making 'Judah to sin with his idols', and 'to do worse than the heathen whom the Lord had destroyed'!

Therefore the Lord pronounced by his prophets

³ Is. xxii. 15—25.

‘Behold! I am bringing such evil upon Jerusalem, and Judah, that whosoever heareth of it, both his ears shall tingle’!—That he would act as he had done towards Israel. ‘I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down! I will forsake the remnant of mine inheritance’, (who had been hitherto spared,) and deliver them to their enemies; and they shall become a prey, and a spoil’! But Manasseh still continued in his evil ways, adding cruelty to impiety, and ‘shed innocent blood very much’: ‘beside his sin, wherewith he made Judah to sin’! so that the provocations of this king are frequently referred to⁴. For all this, therefore, ‘the Lord brought upon him the host of the king of Assyria’; who took him when he had hid himself, ‘and carried him to Babylon’, in ‘fetters’⁵, with many of his people⁶.

Notwithstanding this, ‘when he was in affliction, and besought the Lord, and humbled himself greatly’, the Lord was ‘intreated of him’, and ‘brought him again to Jerusalem into his kingdom’. On this ‘Manasseh knew that the Lord he was God’: and therefore, he now ‘took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jeru-

⁵ 2 Kings xxiii. 26. xxiv. 3. Jer. xv. 4.

⁴ 2 Kings xxi. 1—16. 2 Chron. xxxiii. 1—11.

⁶ Ezra iv. 2.

salem'. He, also, 'repaired the altar of the Lord, and sacrificed thereon', according to the established order, 'peace offerings and thank-offerings'; commanding his people Judah 'to serve the Lord God of Israel'. This, however, was not now an easy task. The people 'still did sacrifice in the high places', in places not lawful, though it was now 'unto the Lord their God only'. The prayer of Manasseh which he made to God in his distress—'when he was holden captive in Babylon' is on record⁸, as well as 'his sin that he sinned'. He died after a long reign of fifty-five years, including his imprisonment in Babylon, and they buried him, not in the sepulchres of the kings, but 'the garden of Uzzah—of his own house'⁹.

Amon, son of Manasseh, aged 22. B.C. 643 to 641. 2 years.

AMON, his son, succeeded at twenty-two years of age, and 'he did that which was evil in the sight of the Lord', and 'served the idols that his father served', and 'forsook the Lord God of his fathers': yet he 'humbled not himself before the Lord', as his father had done, but 'trespassed more and more'; and 'his servants conspired against him, and slew him in his own house'. He, also, 'was buried in his sepulchre in the garden of Uzzah'¹⁰.

⁸ 2 Chron. xxxiii. 12—20. 2 Kings xxi. 17, 18.

⁹ Apocrypha.

¹⁰ 2 Kings xxi. 19—26. 2 Chron. xxxiii. 23.

Josiah, son of Amon, aged 8. B.C. 641 to 610.

31 years.

The people slew the murderers of the king, and placed his infant son JOSHUA, eight years old, upon the throne, and he, probably under the direction of a devout mother, Jedidah, 'did that which was right in the sight of the Lord, and walked in all the way of David his father; and turned not aside to the right hand, or to the left'¹. 'While he was yet young, he began to seek after God'; and in the twelfth year of his reign 'he began to purge Judah, and Jerusalem, from the high places, and the groves, and the carved, and molten images'. And he 'made dust of them, and strewed it upon the graves of them that had sacrificed unto them: and burnt the bones of the priests upon their altars'. 'They brake down the altars of Baalim in his presence'; he going himself, 'throughout all the land of Israel', for the purpose².

After this, in the eighteenth year of his reign, 'when he had purged the land', he repaired the house of the Lord. At this time, Hilkiah, the high-priest, 'found a book of the law of the Lord, which was read before the king; and when he heard the words of the Law, he rent his clothes', affrighted at the denunciations it contained. As he desired to know more on the subject, they

¹ 2 Kings xxii. 1, 2.

² 2 Chron. xxxiv. 3—7.

went to Huldah, the prophetess, who proclaimed to them, that the Lord would 'bring all the curses written in the book' upon Jerusalem, and its inhabitants, because they had 'forsaken him'; but that with respect to the king, 'the Lord God of Israel' declared, that as his 'heart was tender', and he had 'humbled himself, and rent his clothes, and wept', he should be 'gathered to his grave in peace, and not see the evil'. On hearing this, Josiah assembled the elders, and 'went up to the house of the Lord', with the priests, and the Levites, and all the people; and the words of the book were 'read in their ears'. The king, on this, 'made a covenant before the Lord, to keep his commandment': and 'caused all that were present to stand to it': and they 'did according to the covenant of God, the God of their fathers'². He then purged the house of 'the vessels made for Baal', and destroyed them. He also put down the idolatrous priests, in all 'the cities of Judah', and 'defiled the high places, where they had burnt incense'; removing all the abominations, and the high places, 'which Solomon had built for Ashtoreth', and others; and the altar at Bethel which Jeroboam, the son of Nebat, had made; and also 'he slew the priests of the high places' there, and 'burned mens bones upon the altar' to pollute it³.

In the eighteenth year of his reign, Josiah solemnly celebrated the passover; like to which

² 2 Chron. xxxiv. 8—32.

³ 2 Kings xxiii. 4—20.

there had been no such celebration 'from the days of Samuel the prophet'; nor under any of 'the kings of Israel'. He also replaced the ark in the house of God, and regulated the duties of the priests, and the Levites, of the singers, and the porters⁴. But many years after this, opposing himself to Necho, king of Egypt, who was warring against the Assyrians, he warned him, saying, 'I come not against thee, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not!' The king, however persisted, and coming up against him in disguise, was 'sore wounded': and he died; having reigned thirty-one years. He 'was buried in one of the sepulchres of his fathers'; and all 'Judah and Jerusalem mourned for Josiah'. Jeremiah 'lamented for him': and his memory, and the sad catastrophe, were also commemorated by 'the singing men, and singing women'; and it was made 'an ordinance in Israel'⁵.

'Like him was there no king, that turned to the Lord, with all his heart, and with all his soul, and with all his might, according to all the law of Moses'. Yet the anger of the Lord was so 'kindled against Judah, because of the provocations of Manasseh', that he said 'I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city, Jerusalem, which

⁴ 2 Chron. xxxv. 1—19. |

⁵ 2 Chron. xxxv. 20—25.

‘I have chosen, and the house of which I said,
‘my Name shall be there’⁶!

Jehoahaz, son of Josiah, aged 23. B. C. 610.

Three months.

It has been already seen that the virtues of the father were not always imitated by the son. JEHOAHAZ, apparently a younger son of the pious Josiah, not succeeding by lawful right, was set up by ‘the people of the land’, in a spirit of faction, and he ‘did that which was evil in the sight of the Lord, according to all that his fathers had done’. Pharaoh-nechoh king of Egypt, therefore, invaded him, and made him prisoner, and carried him away to Egypt. Here he died, after a reign of three months only, for Pharaoh ‘put him in bands at Riblah, that he might not reign in Jerusalem’; and after taxing the land with a tribute of 100 talents of silver, and a talent of gold, ‘made Elia-kim, his brother, king’ in his stead, and turned his name to Jehoiakim, (*‘the confirmation of the Lord’*), as if conscious that he was enabled to do this only through the divine permission⁷.

*Jehoiakim, son of Josiah, aged 25. B. C. 610 to
599. 11 years.*

But JEHOIAKIM, also, ‘did evil in the sight of the Lord, according to all that his fathers had

⁶ 2 Kings xxiii. 25–27. ⁷ 2 Kgs. xxiii. 31–34. 2 Chron. xxxvi. 1–4.

done'. On this the prophet Jeremiah was directed to denounce destruction to the city, and the Temple—that God would 'make this house like Shiloh, and the city a curse to all the nations of the earth', if they did not 'turn every man from his evil way'⁸. Jeremiah was, hereupon, threatened by 'the priests, and the prophets', but he defended himself, and repeated his denunciations. Whereupon the princes, and the people, and elders, remonstrating with them, reminded them of Micah, the Morashite, who had prophesied in the days of Hezekiah, and he having been attended to, 'the Lord repented him of the evil which he had pronounced'. The others, however, seem to set up against this, the case of another prophet, Urijah, who having prophesied in like manner as Jeremiah, to Jehoiakim, had been put to death'⁹.

The commencement of the seventy years Captivity.

A.M. 3398. B.C. 606.

The Captivity may be dated from the year B.C. 606, the fourth year of Jehoiakim—the commencement of the predicted seventy years before the decree of Cyrus, which was made B.C. 536. It was at this time that Nebuchadnezzar, king of Babylon, took Jerusalem, and put Jehoiakim in fetters, who 'became his servant three years'; and that he 'carried off the vessels of the house of the Lord, and put them in his temple at Babylon'—

⁸ Jer. xxvi. 1—7.

⁹ Jer. xxvi. 8—24.

the Lord giving them into his hand. 'At the commandment of the Lord came this upon Judah; to remove them out of his sight, for the sins of Manasseh', which the Lord would not pardon^o. In the fifth year of this king's reign, Baruch read the prophecies of Jeremiah to all the people, afterwards to the princes, and then to the king himself, who contemptuously cut the roll, and cast it into the fire! Jeremiah on this, was directed to pronounce against him that he 'should have none to sit upon the throne of David', and that 'his dead body should be cast out in the day to the heat, and in the night to the frost', with a repetition of 'all the evil', against the men of Judah¹.

After three years, Jehoiakim 'rebelled' against Nebuchadnezzar, and 'the Lord sent against him, and against Judah, bands of the Chaldees, and Syrians, and Moabites, and of the children of Ammon', to 'destroy it according to the word of the Lord'². It is probable he was slain at this time, after he had reigned eleven years; and that his body was cast out, and buried only 'with the burial of an ass', as had been predicted of him³.

About this period, certain youth of the children of Israel, 'well-favoured, and skilful in wisdom, and science', were carried to Babylon, to learn 'the tongue of the Chaldeans', and, after three years of preparation, to stand in the king's palace. Amongst these were Daniel, and three others,

^o 2 Kings xxiv. 1, 3, 4. 2 Chron. xxxvi. 6, 7. ¹ Jer. xxxvi. 9—32.

² 2 Kings xxiv. 1, 2.

³ Jer. xxii. 19.

whose names were changed: 'for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego'. The resolute piety of these true Israelites, of Daniel in particular, and the prophecies uttered by him while in this state of captivity, are well known⁴.

*Jehoiachin, son of Jehoiakim, aged 18. B.C. 559.
Three months.*

JEHOIACHIN, his son, reigned but 'three months and ten days in Jerusalem', for he, also, 'did evil in the sight of the Lord, according to all that his father had done'⁵. Against him, therefore, under the name of Coniah (for Jehoiachin, or Jecooniah⁶) 'a despised broken idol', a 'vessel wherein is no pleasure', did the Lord denounce through Jeremiah, that though he were 'the signet upon his right hand, yet would he pluck him thence', and deliver him to his enemies! The extinction of him, and his race, was thus solemnly pronounced: 'O earth, earth, earth, hear the word of the Lord! Thus saith the Lord, write ye this 'man childless, a man that shall not prosper in 'his days: for no man of his seed shall prosper, 'sitting upon the throne of David, and ruling any 'more in Judah'⁷!

At this time the prophet Ezekiel predicted in

⁴ See Dan. i. &c. &c.

⁵ 2 Chron. xxxvi. 9. 2 Kings xxiv. 9

⁶ 1 Chron. iii. 16.

⁷ Jer. xxii. 24—30.

fearful language, the desolation that was about to happen! God, through him, representing by the coals of fire taken from off the altar, and scattered over the city, the destruction of the city of David: and by 'the sound of the cherubims wings' the departure of the Schechinah from the Temple⁸! 'The glory of the Lord went up from the cherub'; and 'departed from off the threshold of the house'; and 'the glory of the Lord went up from the midst of the city, and stood upon the mountain'⁹.

But during this awful state of darkness, and danger, God was pleased to afford his Church a ray of light: declaring through the prophet Jeremiah that he would 'gather the remnant of his flock, out of the countries whither he had driven them, and bring them again to their folds', where they should be 'fruitful, and increase'; and that he would set up 'shepherds over them, and feed them, and that they should fear no more'¹. The prophet, also, plainly announces the future appearance of the Messiah. 'Behold, the days 'come, saith the Lord, that I will raise unto David 'a righteous branch, and a king shall reign and 'prosper, and shall execute judgment, and justice 'in the earth. In his days Judah shall be saved, 'and this is his name whereby he shall be called, 'THE LORD OUR RIGHTEOUSNESS'. The Lord also declared, that they should no more say— 'The Lord liveth which brought up the children 'of Israel, out of Egypt', but 'the Lord liveth

⁸ Ezek. ix. x. xi.⁹ Ezek. x. 4, xviii. 11, 23.¹ Jer. xxiii. 3, 4.

‘which brought up the seed of the house of Israel,
‘out of the north country, and from all countries
‘whither he had driven them’².

In the year, B. C. 599, and a few months only after Jehoiachin came to the throne, ‘the servants of Nebuchadnezzar king of Babylon’, besieged Jerusalem, when the king of Judah surrendered himself, with ‘his mother, and his wives, and his servants, princes and officers’; and were carried away captive to Babylon. With him, also, were taken ‘all the treasures of the house of the Lord, and of the king’s house’; and ‘all the goodly vessels of the house of the Lord’; with ‘all the princes, and mighty men of valour’; and ‘all the craftsmen and smiths’, 10,000 captives, ‘all that had been strong and apt for war’. ‘None remained, save the poorest of the people of the land’³.

*Zedekiah, brother of Jehoiachin, aged 21. B.C.
599 to 588. 11 years.*

Nebuchadnezzar had left ZEDEKIAH, the brother of Jehoiachin, to be ‘king over Judah and Jerusalem’. Even he, and at this eventful period, ‘did that which was evil in the sight of the Lord, his God; and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord’! He also ‘rebelled against Nebuchadnezzar’, breaking the oath which he had sworn unto him; and in this, as in other things, he ‘hardened his

² Jer. xxiii. 3—8.

2 Kings xxiv. 10—16.

heart from turning unto the Lord God of Israel'!

The corruption was now become universal. 'All the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem'! mocking and despising his 'messengers', whom he sent earnestly, 'rising up betimes, and sending, because he had compassion on his people, and on his dwelling-place'. They 'despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy'⁴. At length, 'in the ninth year of his reign, Nebuchadnezzar came up with all his host against Jerusalem, and built forts against it, round about', and besieged it two years⁵. During this interval, Jeremiah denounced its destruction, and the fate of the king; that the city should be burnt, and the king carried captive to Babylon; though he also declared, that he should 'not die by the sword, but in peace'; and be buried with his fathers, with the usual honours and lamentations⁶!

Capture of Jerusalem, and destruction of the Temple. A.M. 3416. B.C. 588.

On the army of the king of Egypt coming to the relief of Jerusalem, the Chaldeans raised the siege, and departed: but Jeremiah predicted that

⁴ 2 Chron. xxxvi. 11—16.

⁵ 2 Kings xxv. 1, 2.

⁶ Jer. xxi. 10. xxxii. 1—5. xxxiv. 2—5.

‘Pharaoh’s army’ which was come to help them, should return; and that ‘the Chaldeans should come again, and take the city, and burn it’! ‘Deceive not yourselves, (said he) for though the ‘whole army were smitten, and there remain but ‘wounded men among them, yet should they rise ‘up, every man in his tent, and burn the city with ‘fire’! They, accordingly, did return, and a famine raging in the city, it ‘was broken up, and all the men of war fled’. The Chaldeans ‘pursued after the king, and overtook him’, ‘and all his army were scattered’; and they carried him ‘to the king of Babylon at Riblah’; where they slew his sons before his face, and also ‘all the princes of Judah’. They then ‘put out the eyes of Zedekiah’, and took him in fetters to Babylon, and ‘put him in prison, where he remained till the day of his death’⁸.

The army of the Chaldees, ‘brake down the walls of Jerusalem’, and ‘slew the young men in the house of their sanctuary; and had no compassion upon young man, or maiden, old man, or him that stooped for age’⁹! They ‘burned the house of the Lord, and the king’s house; and all the houses of Jerusalem’, and of the great men: and they broke ‘the pillars of brass, and the bases, and the brazen sea, and carried the brass to Babylon’, with all the vessels and instruments, whether of gold, silver, or brass. They also took ‘Seraiah the chief priest, and Zephaniah the second priest’,

⁷ Jer. xxxvii. 5—10.

⁸ 2 Kings xxv. 3—7. Jer. lii. 5—11.

⁹ 2 Chron. xxxvi. 17.

and the officers, and three score who had hid themselves, and 'brought them to the king of Babylon at Riblah; and slew them' there⁰. The rest of the people that were left in the city, and all that fled to the king of Babylon, all were carried away. The poor only of the land were left for vinedressers, and husbandmen, the captain of the guards giving them 'vineyards and fields'¹. 'So Judah was carried away out of their land'²!

Thus, then, did the king of Babylon 'burn the house of God; break down the wall of Jerusalem; and burn all the palaces thereof with fire'! and 'them that escaped from the sword carried he away to Babylon, where they were servants to him, and his sons, till the reign of the kingdom of Persia'. All this was done 'to fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed her sabbaths'—until as many sabbaths had been kept holy as they had neglected for 430 years³; 'for as long as she lay destitute she kept sabbath', though not with a joyful rest, 'to fulfil threescore and ten years'⁴.

By the captivity of the houses of Judah and Israel, the numerous predictions of the prophets, more or less explicit, were fully accomplished. God's forbearance for a season is particularly foreshewn by Ezekiel⁵, through whom the Lord declares his will and intentions by the following imagery. 'Take thee a tile, and lay it before thee,

⁰ 2 Kings xxv. 8—21. Jer. lii. 24—28.

¹ Jer. xxxix. 9. 10.

² 2 Kings xxv. 21. ³ See Jer. xxxiv. 14, &c. ⁴ 2 Chron. xxxvi. 19—21.

‘and pourtray upon it the city, even Jerusalem:
‘and lay siege against it, and build a fort against
‘it, and cast a mount against it, set the camp
‘also against it, and set battering-rams against
‘it round about. Moreover, take thou unto thee
‘an iron pan, and set it for a wall of iron between
‘thee and the city; and set thy face against it,
‘and it shall be besieged, and thou shalt lay siege
‘against it. This shall be a sign to the house of
‘Israel. Lie thou also upon thy left side, and lay
‘the iniquity of the house of Israel upon it: ac-
‘cording to the number of the days that thou
‘shalt lie upon it thou shalt bear their iniquity.
‘For I have laid upon thee the years of their ini-
‘quity, according to the number of the days, three
‘hundred and ninety days: so shalt thou bear the
‘iniquity of the house of Israel. And when thou
‘hast accomplished them, lie again on thy right
‘side, and thou shalt bear the iniquity of the
‘houses of Judah forty days: I have appointed
‘each day for a year’⁶.

In 390 years, then, from the grand apostacy, which may be reckoned in the first year of Jero-boam, was the captivity of Israel to take place: and in forty years, which may be calculated from ‘the thirteenth year of the reign’ of Josiah, when ‘the word of the Lord’ came to Jeremiah, to pronounce his ‘judgments’⁷—the captivity of Judah. And thus terminated the kingdom of Israel, (originally, and largely so called,) after a duration of 468

⁶ Ezek. iv. 1—6.

⁷ Jer. i. 2, 3, 15—19.

years, from the beginning of the reign of David ; and 388 years from the revolt, and separation of the ten tribes.

The Church during the Captivity in Babylon.

The prophet Jeremiah, who had predicted the ruin of Judah, and Jerusalem, thus mournfully laments their fate! ‘How doth the city sit solitary, that was full of people! how is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her!’ ‘The ways of Zion do mourn, because none come to the solemn feasts!’ ‘From the daughter of Zion all her beauty is departed!’ When all this came upon her, ‘Jerusalem remembered, in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old; when her people fell into the hand of the enemy, and none did help her! the adversaries saw her, and did mock at her sabbaths’⁸! In what beautiful language is Judah herself made to lament! ‘By the waters of Babylon we sat down, and wept, when we remembered thee, O Sion! we hanged our harps upon the willows! They that carried us away captive required of us a song; and they that wasted us, mirth—one of

⁸ Lam. i. 1—7.

‘the songs of Sion. How shall we sing the
‘Lord’s song in a strange land! If I forget thee,
‘O Jerusalem! if I prefer not Jerusalem in my
‘mirth, let my tongue cleave to the roof of my
‘mouth’⁹!

As the greater number of the people that were carried away were sold for slaves, and dispersed throughout the empire of Babylon, although some few were placed in stations of authority, the nation at large was so reduced by the captivity as never again to attain to its former eminence. This is fully proved by the comparatively small number that returned to their own land, and the few men of rank that appear to have been amongst them.

Over the people that were left in Judea, Nebuchadnezzar set *Gedaliah*, as governor. But Ishmael, one ‘of the seed-royal’, conspired against him, and slew him, and the Jews and Chaldees that were with him in Mizpah. On which the people, small and great, and the captains of the armies, fled to Egypt for fear; contrary to the advice of Jeremiah, who assured them of safety if they stayed, but that they should perish if they went into Egypt⁰. Thus was the country made completely desolate; part of the inhabitants being carried captive into Babylon, part of those that were left being slain with Gedaliah, and part flying into Egypt.

After the subjugation of Judea, Nebuchadnezzar, whom God had been pleased to term his

⁹ Ps. cxxxvii.

⁰ 2 Kings xxv. 23—26. Jer. xl.—xliii.

‘servant’ for the express purpose, turned his arms against ‘all the nations round about’ it, and subdued them, according as it had been plainly foretold by the Jewish prophets; but becoming arrogant, this mighty monarch was driven from his throne, and made for a time his ‘dwelling with the beasts of the field’, till he acknowledged the power of the most high, when his ‘honour and brightness’ returned¹.

At this time, about B. C. 587, amongst other prophecies, was the remarkable one of the great contest that should take place between the Church and her enemies, and the conversion of the Jews, in the latter days². Now, also, was the prayer of Daniel for the restoration of Jerusalem; and the explanation to him by the angel Gabriel, who was sent forth to give him ‘skill, and understanding’ of the period of 70 weeks, or 490 years, when ‘the transgression should be finished’, and ‘an end made of sins’! when the Messiah should make ‘reconciliation for iniquity, and bring in everlasting righteousness’! when ‘the vision’, or ‘prophecy’, should be ‘sealed up’, or completed: and ‘the most holy’ one be anointed. And that after seven weeks, and ‘three score and two weeks’, or 483 years, ‘Messiah’ should be ‘cut off but not for himself’! when ‘the people of the prince’, the Romans, should again ‘destroy the city, and the sanctuary’; and at the end of the war there should be utter desolations! when one week should ‘con-

¹ Dan. iv. 22—37.

² Ez. xxxviii. xxxix.

firm the covenant with many', and in the midst of it 'the sacrifice and the oblation should cease'³. These were the days of vengeance! when they should, as predicted by our Lord himself, 'fall by the edge of the sword, and be led away captive into all nations; and Jerusalem should be trodden down of the Gentiles, until the time of the Gentiles should be fulfilled'⁴!

The return from the Captivity.

A.M. 3468. B.C. 536.

Above 100 years before the birth of Cyrus, 'the Lord, the Redeemer', the maker of all things, announced by the prophet Isaiah, to Jerusalem, 'thou shalt be inhabited; and to the cities of Judah, ye shall be built': and then declared of this Cyrus, by name, that he was his 'anointed' for this purpose; 'He is my shepherd; and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the Temple, thy foundation shall be laid'⁵. Seventy years had Jeremiah, also, prophesied that the captivity should continue; that God would then 'visit' them, and 'cause them to return' and 'punish the king of Babylon', and 'make the land of the Chaldeans, perpetual desolations'⁶.

Now, therefore, in the year B.C. 536, 'in the first year of Cyrus, king of Persia, (that the word

³ Dan. ix. 2—27.⁴ Lu. xxi. 22—24.⁵ Is. xlv. 23—28. xlv. 1.⁶ Jer. xxv. 12. xxix. 10.

of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus', (who had before this subdued Babylon, and erected the Persian monarchy on the ruins of the Assyrian,) so that he 'made a proclamation throughout all his kingdom': 'Thus saith Cyrus, king of Persia. All the kingdoms of the earth hath the Lord 'God of heaven given me, and he hath charged 'me to build him an house in Jerusalem, which is 'in Judah. Who is there among you of all his 'people? the Lord his God be with him, and let 'him go up'⁷ 'to Jerusalem, and build the house 'of the Lord God of Israel. He is the God'. He also commanded that his officers, 'the men of his place', should help every one 'with silver, and gold, and with goods, and beasts; beside the free-will offering for the house of God'⁸. The joy felt on this happy occasion is beautifully expressed by the psalmist. 'When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with joy! then said they among the heathen, the Lord hath done great things for them'⁹!

On this invitation, 'the chief of the fathers of Judah, and Benjamin, rose up, and the priests and Levites, with all them whose spirit God had raised, to go up to build the house of the Lord', and Cyrus delivered up to them the vessels of the house of the Lord, in number 5400⁰. The number of

⁷ 2 Chron. xxxvi. 23. Ezra i. 3.

⁸ Ezra i. 1—4.

⁹ Ps. cxxvi. 1—3.

⁰ Ezra i. 5—11.

the people that returned was 42,360: (besides 'servants and maids' 7337; and 200 (or 245¹) singing men and singing women.) Among these were included 'the priests—the children of Jedaiah, of the house of Jeshua; the children of Immer, of Pashur, and of Harim'—in all 4289. The Levites, singers, and porters, 241; and 'the Nethinims', given by David to help the Levites; and 'the children of Solomon's servants', serving in similar offices, 392. Of others who could not shew their pedigrees, 652; besides some, so circumstanced, amongst the priests who were therefore, as though polluted, put from the priesthood. Their possessions were but small. The horses 736: mules 245: camels 435, and asses 6720.

When they were come to Jerusalem, 'the Tirshatha' (Nehemiah, or Zerubbabel) 'gave to the treasure 1000 drams of gold, 50 basins, and 530 priests garments': and 'some of the chief fathers gave' 61,000 drams of gold; '5000 pound of silver; and 100 priests garments. And the priests, and the Levites, and some of the people, and the singers, porters, and Nethinims, dwelt in their cities; and all Israel in their cities'².

The circumstances that led to the return of the Jews from their captivity evidently prove the watchful providence of God over his Church. Cyrus had brought about an universal peace, through his extensive conquests, which he hesitated not to attribute to the true cause: 'the

¹ Neh. vii. 67.

² Ezra ii. throughout, and Neh. vii.

Lord God of heaven (saith he) 'hath given me 'all the kingdoms of the earth'³! Under his decree, and sanction, therefore, the chosen people had little interruption to fear on their return. The fame of Daniel had extended itself widely; and he stood high in the estimation of Cyrus, as he had done in that of Darius. He, therefore, probably, had some influence in procuring this decree: and particularly, as Cyrus himself had, no doubt, meditated on the step, on being made acquainted with the prophecy of Isaiah, to which he seems to refer. As a wise prince he would be glad to people a desolate part of his country with its own inhabitants; and he would be ready to restore the sacred vessels to them on a consideration of that prophecy of Jeremiah, which declared that these vessels should 'be carried to Babylon', and be there only 'until the day that I visit them, saith the Lord, then will I bring them up, and restore them to this place'⁴. Cyrus would be ready, also, at this very time, to make his decree for their return, because the prophecy had been now fulfilled, that they should 'serve the king of Babylon seventy years'⁵. The restoration of these vessels, preserved for this purpose through a succession of idolatrous monarchs; would, of itself, go far to convince the Jews, of the divine interposition.

³ Ezra i. 2.⁴ Jer. xxvii. 21, 22.⁵ Jer. xxv. 11.

The building and dedication of the second Temple.

A. M. 3469. B. C. 535.

After being settled in their cities, and recovered from the fatigue of their journey, which was at least, of four months⁷; they began the sacred work, by setting up the altar, and offering ‘burnt-offerings thereon, morning and evening’. They also kept ‘the set-feasts of the Lord’; and rejoiced with hymns, saying—‘O give thanks unto ‘the Lord, for he is good; for his mercy endureth ‘for ever! Let the redeemed of the Lord say so, ‘whom he hath redeemed from the hand of the ‘enemy; and gathered them out of the lands, ‘from the east, and from the west, and from the ‘north, and from the south! O that men would ‘praise the Lord for his goodness; and for his ‘wonderful works to the children of men! Let ‘them sacrifice the sacrifices of thanksgiving, and ‘declare his works with rejoicing! let them exalt ‘him also in the congregation of the people; and ‘praise him in the assembly of the elders’⁸! All this they did before ‘the foundation of the Temple of the Lord’ was laid; for which, however, they were making ample preparations⁹.

The work was begun in the second month of the second year under *Zerubbabel*, the ‘governor’⁰, *Jeshua*, the son of *Jozadak*, the high-priest, and

⁷ See *Ezra* vii. 9.⁸ *Ps.* cvii. 1—3, 21, 22, 32, 33.⁹ *Ezra* iii. 1—7.⁰ *Hag.* i. 1.

‘the remnant of their brethren the priests and the Levites’; which latter were appointed at ‘twenty year old and upward, to set forward the work’. When they ‘laid the foundation’, the priests in their proper ‘apparel, with trumpets, and the Levites with cymbals’, praised the Lord ‘after the ordinance of David’, singing ‘together by course’, —‘because he is good, for his mercy endureth ‘for ever toward Israel’! On this occasion, ‘the people shouted with a great shout’: ‘but many of the priests, and Levites, and chief of the fathers, who were ancient men, that had seen the first house’, wept also with a loud voice! both at the recollection of past events, and at the little probability of this building ever attaining the magnificence, and glory of the former¹.

The Jews were urged to this work by the reproach of the prophets—that any should dwell in ‘cieled houses’, while the house of the Lord ‘lay waste’. For some, as it would appear, were in haste to build their own houses, to the neglect of this². They were also encouraged, by the promise of the glory that should come to it. ‘Yet, ‘a little while, saith the Lord of hosts, and I will ‘fill this house with glory’! and, as if to reconcile them under a supposed want of splendid materials, —‘the silver is mine, and the gold is mine, saith the ‘Lord of hosts’! Every thing that was wanted he could supply; but ‘the glory of this latter ‘house shall be greater than of the former, saith

¹ Ezra iii. 8—13.

² Hag. i. 1—11.

‘the Lord of hosts ; and in this place, will I give ‘peace saith the Lord of hosts’³! Although, therefore, in their eyes, this house was ‘as nothing in comparison’ of the other⁴, in point of rich, and costly ornaments, yet was it to be considered as far exceeding it in glory ; since ‘the desire of all nations’ should shortly come: and within these walls should appear ‘the prince of peace’; and herein the gospel of peace be published !

Five things are reckoned up by the Jews, as having distinguished the first Temple, which were now wanting. The ark of the covenant and mercy-seat : the Schechinah, or indication of the divine presence : the Urim and Thummim : the holy fire upon the altar: and the spirit of Prophecy. But all these were abundantly supplied by the presence of Christ, the head of the Church ! He, who had ‘power on earth to forgive sins’⁵, was the effectual mercy-seat ! In him resided all ‘the fulness of the godhead bodily’⁶, and all who saw him, saw ‘the father’⁷ ! He who spake as ‘never man spake’⁸, disclosed the will of God ; and when he willed to have ‘mercy’, rather than ‘sacrifice’⁹, the material fire on the altar was no longer requisite ! He was the ‘prophet’, also, ‘that should come into the world’¹⁰, and to him was given the spirit without ‘measure’¹¹ ! Moses, like unto whom ‘arose not a prophet in Israel, whom the Lord knew face to face’², ‘was faithful in all his house’,

³ Hag. ii. 7—9.

⁶ Col. ii. 9.

⁹ Jo. vi. 14.

⁷ Jo. xiv. 9.

⁴ Hag. ii. 3.

⁸ Jo. vii. 46.

¹ Jo. iii. 34.

⁵ Matt. ix. 6.

⁹ Matt. ix. 13.

² Deut. xxxiv. 10.

but only 'as a servant'. Christ was 'as a son over his own house'³; and being 'in the bosom of the father', knew all his counsel, and could 'declare him'⁴.

The building of the Temple, however, met with great interruption from their adversaries, the Samaritans, who desired to join in the work; but this being refused from a suspicion of their sincerity, they began to 'trouble them in building, and hired counsellors against them to frustrate their purpose', during the whole reign of Cyrus, and until the reign of Darius⁵. Even Eliashib, the high priest, gave countenance to Tobiah, the Ammonite, the greatest opposer of Nehemiah, but allied to the high-priest, by providing him lodging even in the Temple itself⁶. In consequence of this, Artaxerxes, being induced to suppose that the building, and walls, would be to his injury, forbade their proceeding; and the 'work of the house of God ceased'⁷. Well then might the dispirited people exclaim, 'Except the Lord build the house, their labour is but lost that build it! except the Lord keep the city, the watchmen waketh but in vain'⁸!

From this transaction, principally, arose that rancorous enmity which ever afterwards subsisted between the Jews and the Samaritans. Hence the Jews charge on our Saviour—'Thou art a Samaritan, and hast a devil'⁹! as equivalent terms of reproach: and hence the question of the woman

³ Heb. iii. 2, 5, 6.

⁴ Jo. i. 18.

⁵ Ezra iv. 1—5.

⁶ Neh. iv. 3—7. vi. 14—19.

⁷ Ezra iv. 6—24.

⁸ Ps. cxxvii. 1, 2.

⁹ Jo. viii. 48.

to our Lord, 'How is it thou, being a Jew, askest
'drink of me, a woman of Samaria'⁶?

Zerubbabel, and Jeshua, resumed the work on the exhortations of Haggai and Zechariah, 'the prophets of God helping them'⁷; and after other interruptions, they at length, under a decree, and the aid of Darius, accomplished the undertaking. By this decree, the king ordered that money and materials should be delivered to the workmen, 'that they be not hindered'; and also bullocks, rams, and lambs, for burnt-offerings, and 'wheat, salt, and wine', for the meat-offerings, at 'the appointment of the priests': to be 'given them day
'by day, without fail, that they may offer sacrifices of sweet savours unto the God of heaven, 'and pray for the life of the king, and of his sons'. To this Darius added, in case any one should be found to resist this decree—'Let timber be pulled
'down from his house, and, being set up, let him
'be hanged thereon: and let his house be made
'a dunghill for this. And the God that hath
'caused his name to dwell there, destroy all kings,
'and people, that shall put to their hand to alter
'and to destroy the house of God, which is at Jerusalem'⁸.

At the dedication they offered '100 bullocks, 200 rams, and 400 lambs; and, for a sin-offering for all Israel, 12 he-goats', one for a tribe. The priests and Levites were then 'set in their courses for the service of God, as it is written in the book

⁶ Jo. iv. 9.

⁷ Ezra v. 2.

⁸ Ezra vi. 8—12.

of Moses', and kept the passover 'with joy, for the Lord had made them joyful'⁹! On this occasion they sang the hallelujah—'praise God in his 'sanctuary: praise him in the firmament of his 'power!—praise him in the sound of the trumpet, 'praise him upon the lute and harp; with cymbals, 'and dances, and with strings and pipe'¹⁰.

And now would every devout Israelite exclaim, with rapturous exultation at the sight,—
 'Beautiful for situation, the joy of the whole earth
 'is Mount Zion'! 'Go round about her, and tell
 'the towers thereof! Mark well her bulwarks;
 'consider her palaces'!—'Her foundations are
 'upon the holy hills! the Lord loveth the gates
 'of Sion, more than all the dwellings of Jacob'!
 —'Glorious things are spoken of thee, O city of
 'God! as we have heard, so have we seen, in the
 'city of the Lord of hosts'!—'Out of Sion, the
 'perfection of beauty, God hath shined'!—'Great
 'is the Lord, and greatly to be praised, in the city
 'of our God; in the mountain of his holiness'¹¹!

The second Temple, begun in the month of Ziph (April) B.C. 532, and finished in Adar (February) B.C. 511, twenty-one years after it was begun, was much larger than that built by Solomon. The length was, indeed, the same, *viz.* 70 cubits: and this is, perhaps, the reason why the length of the new Temple is not mentioned in the remarkable decree of Cyrus, which is in these

⁹ Ezra vi. 16—22.

¹⁰ Ps. cl. 1—5.

¹¹ Ps. xlviii. 1—3, 8, 12, 13. lxxxvii. 1—3. l. 2.

words—‘Let the house be builded, the place where
‘they offered sacrifices, and let the foundations
‘thereof be strongly laid; the heighth thereof
‘threescore cubits, and the breadth thereof three-
‘score cubits: with three rows of great stones, and
‘a row of new timber’². In fact, therefore, the
second Temple was four times the size of the for-
mer, with the exception of the porch; being dou-
ble the breadth, and double the heighth. The
decree directed that it should be built at the ex-
pense of the king: but this assistance does not
seem to have been called for till after a subse-
quent decree of Darius.

This edifice having suffered by the hands of
enemies, as well as from the decays of age, was
considerably decayed in the time of Herod, who
having slain the members of the Sanhedrim in
the first year of his reign, B.C. 37, resolved to
atone for it by rebuilding, and beautifying, the
Temple. This new, or third Temple, it may be
noticed here, he begun B.C. 17, and forty-six
years elapsed before its completion, as remarked
by the Jews in reply to our Lord³: and this far
exceeded the second in size, as that did the first;
being 100 cubits, or 182 feet long; 70 cubits, or
127 feet broad; and 100 cubits high, having a
front of 100 cubits breadth. The form of the whole
was in that of the letter T. As 18,000 of the
workmen employed on this Temple were discharg-
ed at one time, this occasioned the commence-

² Ezra vi. 3, 4.

³ Jo. ii. 20.

ment of those seditions, and riots which ultimately led to its destruction.

NEHEMIAH, who was according to some, a chief of the tribe of Levi, but according to others, of the royal house of Judah, holding a post of consequence in the Persian court, a devout man, and earnestly interested in the fate of Jerusalem, was made governor of Judea, after Ezra: probably through the influence of Esther, by whom, as is well known, the Jews were almost miraculously preserved from destruction. Under him the walls of Jerusalem which had for a long time lain waste, were re-built, amidst considerable opposition, and the ridicule of the Samaritans; but the work was completed under his pious and zealous exertions, to the confusion of their enemies, and the heathen—who perceived that the ‘work was wrought of God’². This important work was also dedicated with great solemnity, and with sacrifices, and great joy; ‘so that the joy of Jerusalem was heard afar off’³.

After this Nehemiah, under the divine suggestion, gathered together the nobles, and the people, according to their genealogies, and set every thing in order, and the law was read to the people by ‘Ezra the priest’, (the scribe) and ‘all the people were attentive’. Then Ezra blessed the Lord, the great God. And all the people answered, ‘Amen, Amen; with lifting up their hands: and they bowed their heads, and wor-

² Neh. i.—vi.

³ Neh. xii. 27—43.

shipped the Lord with their faces to the ground'. 'Day by day' during the festivals, was the book of 'the law of God' read⁴. A solemn fast was then appointed; and the people repented, and confessed their sins; and entered into a covenant under an oath, 'to walk in God's law, which was given by Moses; and to observe all the commandments of the Lord'; to keep the sabbath; and not to marry with the people of the land: and to pay yearly the third part of a shekel each, 'for the service of the house of God'; with their 'first-fruits', and 'tithes'⁵.

⁴ Neh. viii. throughout.

⁵ Neh ix. x.

CHAPTER XI.

THE CHURCH AT JERUSALEM, FROM THE CAPTIVITY, TO THE CHRISTIAN ERA.

THE CHURCH, UNDER THE PERSIAN GOVERNMENT—UNDER THE GRECIAN GOVERNMENT—THE CHURCH, UNDER THE ASMONEAN PRINCES—AND UNDER THE ROMAN GOVERNMENT.

The Church under the Persian government.

A.M. 3468. B. C. 536 years.

THE chosen people—the Church—continued under the sovereignty of the kings of Persia, till the overthrow of the empire by the Grecians, under Alexander the Great. No governor was, however, sent from the court of Persia, after Nehemiah; Judea being annexed to the province of Cœlo-Syria, and the public administration left principally in the hands of the high-priests. *Nehemiah* maintained a government of considerable appearance, and hospitality, entertaining at his table every day 150 of the principal men, besides strangers, at his own expense, 'because the bondage was heavy upon the people'¹.

¹ Neh. v. 14—19.

Ezra appears to have acted more as a restorer of the public worship, than as a governor of the state. In this character he collected together the sacred writings then in existence, except perhaps those of *Malachi*, and some few others², and embodied them together; arranging, and dividing them into sections and verses, for their more convenient use in the public service of the Church. He corrected the errors that had crept into them through the negligence of transcribers: and added connecting, and explanatory clauses, as these are found frequently to occur in the historical books. He substituted modern for ancient names of places, and copied the whole into the Chaldaic character. From the time of his entrance on this great work, may be reckoned the commencement of the seventy years, predicted by *Daniel the prophet*³.

In the reign of *Evil-merodach*, the son, and successor of *Nebuchadnezzar*, *Jehoiachin* was released from prison (B. C. 561:) and treated 'kindly', and set above the other kings that were with him in *Babylon*⁴. *Belshazzar* his son, presumed to profane the sacred vessels of the Temple, which had been before his time respected, and to use them at a feast: when 'the king, his princes, his wives, and his concubines, drank in them'. But 'in the same hour' a miraculous writing on the wall denounced his overthrow; and that very night he was killed, and the empire transferred to the *Medes*⁵, (B. C. 539.)

² See *post* page 341.

⁴ 2 Kings xxv. 27-30.

³ Dan. ix. 25.

⁵ Dan. v. throughout.

Under *Darius the Mede* was Daniel preferred to great honour. Having been, through a conspiracy of the nobles, thrown into prison, he was preserved by God from the 'lions' mouths': and, in consequence, the 'God of Daniel' was acknowledged by the king, and the empire, 'to be the living God'⁶. It was his nephew, Cyrus the Persian, who had the high honour of being chosen, as the Lord's 'anointed', to release, and send back the people from their captivity⁷.

By *Darius Hystaspes*, and his son, *Xerxes*, the privileges of the Jews were confirmed and extended; although, under *Artaxerxes*, they were restrained for a time from rebuilding the walls of Jerusalem, through the malice of the Samaritans, yet was the permission soon renewed; (B. C. 445 :) and under this king, sometimes called *Ahasuerus*, they were preserved from entire ruin, and their affairs ultimately advanced, through the elevation of Esther, and Mordecai⁸. In his reign, also, were Ezra, and Nehemiah countenanced; the latter of whom was blessed with a long life, in answer to his continued prayers, that God would remember him 'for good'⁹, according to all that he did for his people,—for his exalted piety, and genuine, disinterested patriotism.

Malachi, the last of the prophetic body under the ancient dispensation, about this time (B. C. 436—420) published his prophecies. In these,

⁶ Dan. vi. throughout.

⁷ See *ante* page 323.

⁸ See Esther throughout, and *ante* p. 144—5. ⁹ Neh. v. 19, &c.

the close of the whole scheme of human redemption is contemplated: the messenger, the immediate forerunner of our Lord, being predicted; and the sudden coming of the Lord himself to his Temple! when 'the sons of Levi' should be purified, and 'purged as gold and silver'; in order 'that they may offer unto the Lord an offering in righteousness'. 'Then', it was declared, 'shall the offerings of Jerusalem, and Judah, be pleasant unto the Lord, as in the days of old, and as in former years'^o.

Here closed the sacred canon of the Scriptures; and at this time the Church may be considered as in a greatly purified state. Idolatry was no more, and the laws of Moses were held in such high authority, and reverence, by the whole people, that they were willing to suffer any thing rather than transgress them. This is particularly shown in their conduct respecting the Sabbath; for they did, for a time, prefer the suffering a defeat from an enemy rather than pollute it, by using offensive weapons, in offering resistance on that day. They seem fully to have been convinced that it was a noble, and their highest privilege, to be regarded as the peculiar people of God; and they became, therefore, the most zealous guardians of his truth.

The anger of the Persian monarch was, however, at length brought upon Judea, by the rebellious spirit of the people, and the impiety of even

^o Mal. iii. 3, 4.

the priesthood. Jonathan, a descendant of Elia-shib, murdered his own brother, in the very sanctuary; for which crime, Bagoses, the Persian governor, laid them under a heavy tribute.

The Church under the Grecian government.

A.M. 3674. B.C. 330.

On the invasion of *Alexander the Great*, the conqueror was met by Jaddua, the Jewish high-priest, in his pontifical garments, at the head of the people; when the monarch, to their joy, and surprise, received Jaddua with the highest reverence, as the priest of the high God: declaring, that a person so habited had appeared to him in a dream, and encouraged him to proceed with confidence against the Persian empire. Jaddua, treading in the steps of Nehemiah, expelled his brother Manasses for marrying the daughter of Sanballat, a Samaritan: whereupon he became high-priest of the Temple on Mount Gerizim, in Samaria; and hence arose a rancorous rivalry between the schismatick Temple, and that at Jerusalem. In the religion of the Samaritans their principal difference from the establishment, after the act of schism itself, was in admitting the divine authority of the Pentateuch only, and in rejecting all tradition.

In the confusion that followed the death of Alexander, (B.C. 324,) Judea suffered severely. Being allotted to *Laomedon*, one of his captains, it was invaded by another, *Ptolemy-Lagus*, to

whom had been assigned the government of Egypt. (B.C. 322.) He, taking advantage of the Jews non-resistance on the Sabbath-day, stormed Jerusalem, and carried away 100,000 captives. He afterwards, however, restored their privileges, induced them to settle at Alexandria, and made Judea a barrier to his kingdom on the north. From him the province was wrested by *Antigonus*, another of the rival captains, (B.C. 312,) but recovered at the battle of Issus, (B.C. 302.)

During this reign Judea flourished under another patriotic high-priest, Simon the Just, who improved the city and Temple, and completed the canon of the Old Testament, by the books of Ezra, Nehemiah, Chronicles, Esther, and Malachi. He was the last high priest who sat as president of the Sanhedrim. *Ptolemy Philadelphus*, being furnished by Eleazar, the brother of Simon, and his successor in the high priesthood, with a copy of the Hebrew Scriptures, caused to be made the translation into Greek, called the Septuagint.

In the reign of *Ptolemy Euergetes*, (B.C. 226,) Onias II. the high-priest, by the embezzlement of the Egyptian tribute, 20 talents, incurred the indignation of the king: but the royal favour was regained by the policy of his nephew. During the priesthood of Onias III. the holy city was inhabited in peace: and the monarch, *Seleucus*, bore the cost of the sacrifices¹.

The reign of *Antiochus Epiphanes*, (B.C. 175,)

¹ 2 Macc. iii. 1—3.

was well nigh fatal to Judea. He deposed the high-priest, Onias, and sold the office to Jason, his brother; who in three years afterwards was outbought by his younger brother, Onias IV. or Menelaus. Jason had obtained a licence to erect a place of exercise according to the heathen custom; but Menelaus even sold some golden vessels of the Temple, and Antiochus was bribed to acquit him of the crime². Jason afterwards invaded Jerusalem, and caused a great massacre of the people.

On this, Antiochus, suspecting a revolt, took the city by assault, destroyed 80,000 persons, polluted the Temple, by entering into the holy of holies, despoiled it of its most valuable furniture and vessels, and carried away 1,800 talents of gold³. Again, being exasperated at the terms imposed on him by the Romans, and the insolent conduct of their general, Popilius, he sent one of his generals, Apollonius, with 22,000 men, against Jerusalem; the inhabitants of which had for two years been groaning under the tyranny of Philip, the Phrygian, the governor appointed by him, and Menelaus, the high-priest, who, 'worse than all the rest, bore an heavy hand over the citizens, having a malicious mind against his countrymen, the Jews'. Apollonius, accordingly, at first 'pretending peace', attacked it on the Sabbath-day, and slew great multitudes, with them that were gone to the celebrating of the Sabbath, sold the

² 2 Macc. iv. 39-50.

³ 1 Macc. i. 20-28. 2 Macc. v. 1-23.

women and children for slaves, set the city on fire and then fortified the city of David, on Mount Sion, and 'put therein a sinful nation'—'to lie in wait against the sanctuary, and to be an evil adversary to Israel'⁴.

Antiochus, also, in the year B. C. 168, decreed the establishment of the Grecian idolatry throughout his dominions, proclaiming his will 'that all should be one people, and every one should leave his laws', on pain of death. To this many of the Jews, apostatising, consented, as well as the heathen. The Temple at Jerusalem was dedicated to Jupiter Olympius! and that on Mount Gerizim to Jupiter Xenius, *the defender of strangers*, such as the Samaritans affected to consider themselves, with respect to the Jews. In order to ensure obedience, 'the king sent an old man of Athens, to compel the Jews to depart from the laws of their fathers'⁵. But the heathen tyrant 'considered not that the Lord was angry for a while, for the sins' of his people, 'and his eye was not upon the place'. For 'as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with great glory'⁶. Those who refused obedience to the decree, were condemned to the most horrid species of torture: and many sublime proofs were afforded, of constancy to the faith. Amongst others, the case of Eleazar, a principal scribe, ninety years of age, and a noble

⁴ 1 Macc. i. 34, 36.

⁶ 2 Macc. v. 17—20.

⁵ 1 Macc. i. 41—59. 2 Macc. vi. 1—3.

woman and her seven sons, are recorded as illustrious examples⁰.

This persecution having raged about half a year, God raised up a deliverer for his people, as heretofore, in the person and family of '*Mattathias*, the son of John, the son of Simeon, a priest of the sons of Joarib', with his five sons¹. This was the noble family of the *Asmonæans*; so called from one of their ancestors, but afterwards *Maccabæans* or Maccabees, from the initial letters of the motto exhibited on the standard borne by Judas, one of the most eminent of the sons.

The resistance began at Modin, where Mattathias dwelt, and who was therein a ruler, and an honorable man. When attempts were made to seduce him, this worthy Israelite not only refused acquiescence, but seeing 'one of the Jews in the sight of all' joining in the forbidden sacrifice, he 'ran and slew him upon the altar'! doing 'zealously for the law of God, like as Phineas did unto Zambri'. He killed also, the king's commissioner, and pulled down the altar², on which they were required to offer the forbidden sacrifice.

Mattathias then, with all who were 'zealous of the law', fled into the mountains; but being pursued, and war made against them on the Sabbath-day, a thousand of them were destroyed. In consequence of this, Mattathias, and his friends, now determined, that in case they were attacked on

⁰ 2 Macc. vi. 18—31, and vii. throughout.

¹ 1 Macc. ii. 1—5.

² 1 Macc. ii. 17—26.

the Sabbath-day, they would resist and fight; and their numbers encreasing, they went through the country, and 'pulled down the altars'. They also circumcised their children, and pursued their enemies; 'and the work prospered in their hand'. Mattathias at this time died, aged a hundred and forty-six years, exhorting and blessing the people, and recommending to them his sons,—Simon, as 'a man of counsel', to be 'a father unto them'; and Judas Maccabæus, who had 'been mighty, and strong from his youth', to be their 'captain'. He was 'buried in the sepulchres of his fathers, at Modin, and all Israel made great lamentation for him'³.

The Church under the Asmonæan princes.

A.M. 3838. B.C. 166. 126 years.

Judas Maccabæus, so surnamed from the letters of his standard, M. C. B. I. the initials of MI CHAMOKA BAALIM IEHOVAH, '*Who is like unto thee among the gods, O Lord*', (Ex. xv. 11.) maintained, with his brothers, the religious war for twenty-six years, against five successive kings of Syria. His first exploit was the defeat of Apollonius, who came against him with 'a great host' of Gentiles, and Samaritans; and having slain him, he took his sword, as David did that of Goliath, 'and therewith he fought all his life long'. He then defeated another great multitude; encou-

³ 1 Macc. ii. 27—70.

raging his little company in the language of Jonathan, and of Asa⁴,—‘with the God of heaven it is ‘all one to deliver with a great multitude, or a small company’⁵!

This excited all the energies, and efforts of Antiochus, and he invaded Judea with such an army, that confident of success, he offered for sale the captives that should be made, at the rate of 90 for a talent, being about £2 a head, in order to pay a tribute due to the Romans: and a thousand of the neighbouring merchants gathered together, ready to make the purchase. The enemy consisted of 40,000 foot, afterwards increased to 60,000, and 7000 horse: but Judas, with his army, first of 6000 men, but reduced to 3000 by the dismissal of all who were entitled to a discharge according to the law⁶, appealing to the Lord God, with fasting, and prayer, maintained the warfare with such prudence, that he first of all destroyed 3000 of the enemy, then 9000, wounding and maiming many others; and then 20,000. He now ‘got high and strong holds’; and made one of the principal commanders to fly before him with disgrace⁷: he also took the spoil, including the very money brought by the merchants for their purchase.

The army of Judas had again increased to the amount of at least 10,000 men. With these he attacked 65,000 of the enemy, under Lycias, and slew 5000 of them. And now, blessed by

⁴ 1 Sam. xiv. 6. 2 Chron. xiv. 11.

⁶ Deut. xx. 5—9.

⁵ 1 Macc. iii. 13—24.

⁷ 2 Macc. viii. 9—36.

God with such success, Judas and his brethren said, 'Let us go up to cleanse, and dedicate the 'sanctuary'. This he found horribly defiled; but after they had 'made great lamentation', and had 'cried toward heaven', Judas appointed priests 'of blameless conversation, who cleansed the sanctuary, and pulled down the altar of burnt-offerings', that had been defiled, and 'built a new altar', 'according to the law'⁸, and made new 'holy vessels'. Then they 'lighted' the lamps, 'set the loaves upon the table', and 'offered sacrifice according to the law'; and all the people worshipped, 'praising the God of heaven, who had given them good success'! They also built up high walls, and strong towers, round about Mount Sion, to defend it against the Gentiles⁹.

In all the proceedings of Judas Maccebœus, the regular worship of God was preserved; and an appeal constantly made to the God of Israel, the helper of their forefathers.—'Blessed art thou, O 'Saviour of Israel, who didst quell the violence of 'the mighty man by the hand of thy servant David'¹⁰! 'They occupied themselves, also, about the Sabbath; yielding exceeding praise, and thanks to the Lord', who was so continually doing 'great things for Israel, and giving them the victory'¹.

The *Maccabæans* then subdued the children of Esau, of Bean, and of Ammon, and discomfited

⁸ Ex. xx. 25. Deut. xxvii. 5.

¹⁰ 1 Macc. iv. 30, &c. &c.

⁹ 1 Macc. iv. throughout.

¹ 2 Macc. viii. 27. x. 38.

the heathen round about in many battles; slaying at Ptolemais 3000; at Bosora 8000; and all the inhabitants of many other cities. On this success 'they went up to Mount Sion, with joy, and gladness, and offered burnt-offerings; because not one of them was slain until they had returned in peace'². But some of the captains of Israel, being 'not obedient unto Judas and his brethren', but thinking 'to do some valiant act', and 'get them a name', went out to battle, and were defeated, and suffered a loss on one day, of 2000 men; for they were 'not of the seed of those by whose hand deliverance was given to Israel'! Certain 'priests, also, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly'³.

At this time (B.C. 164,) died Antiochus Epiphanes, the great enemy of the Church: smitten by the hand of God, as he himself felt inclined to acknowledge, with a sore disease—'an incurable and invisible plague', 'a pain in the bowels', most tormenting and 'remediless'. Repenting, when too late, of his enormities, and particularly of his persecution of the Church, he proposed that the holy city should be 'set at liberty', that he would 'garnish the holy Temple with goodly gifts, and restore all the holy vessels, with many more', and 'out of his own revenue defray the charges belonging to the sacrifices'. 'Yea, and that also he would become a Jew, and go through the world,

² 1 Macc. v. 1—54.

³ 1 Macc. v. 55—67.

declaring the power of God'! He 'died, however, a miserable death, in a strange country'⁴.

The prophet Daniel had foretold these sufferings of the Jews, for a period of 160 years, with a precision that divine inspiration alone could enable him to do⁵; and this, with a like fulfilment of other prophecies, affords the strongest ground for confident expectation, that in God's own good time, all other, his predictions, will be accomplished.

During the reign of *Antiochus Eupator*, the infant son of Antiochus, the persecutor, (B.C. about 164,) Lysias, who acted as his guardian, renewed the war with 80,000 men; proposing to himself, again to get possession of the city, 'to make a gain of the Temple', and 'to set the high-priesthood to sale every year; not at all considering the power of God'. But he was defeated with the loss of 11,000 foot, and 1600 horsemen; 'many also being wounded', and flying away with 'Lysias himself, shamefully'⁶. Gorgias, too, having been defeated, with the loss of 20,000 men; and Timotheus, after a loss of 25,000 men, and 600 horsemen, besides others, being likewise slain in a strong hold, where he had taken refuge⁶, Lysias, 'as he was a man of understanding—considering that the Hebrews could not be overcome, because the Almighty God helped them', now proposed peace to them, if they would be 'loyal

⁴ 2 Macc. ix. 5—29.

⁵ 2 Macc. xi. 1—12.

⁶ Dan. xi. 13—19.

⁶ 2 Macc. x. 14—38.

to the state'; and Antiochus granted, that they should 'live according to the customs of their forefathers'⁷.

The respite from war was but of short continuance; Timotheus, another general of that name; proceeded against them with an immense force of 120,000 foot, and 2500 horse. But the very appearance of the Jewish army so dispirited them, that they fled, wounding each other; and lost, at first about 30,000; and afterwards 25,000 men; together with 25,000 also of another army, under Lysias himself. Under the coats of the Jews who were slain in some of these actions, were found things consecrated to the idols of the Jamnites', preserved contrary to the law⁸; so that 'every man saw the cause wherefore they were slain'! On this Judas, having 'exhorted the people to keep themselves from sin' of this sort, collected 2000 drachms of silver, and sent it as 'a sin-offering' to Jerusalem⁹.

The following year, (B. C. 163,) Antiochus came himself, with Lysias, having an army of 110,000 footmen, 20,000 (or according to another account, 5,300) horse, 32 'elephants, exercised in battle', and '300 chariots, armed with hooks'. With these joined himself Menelaus, the apostate priest: but Antiochus, moved against him by the 'King of kings', commanded him to be put to death in a tower full of ashes; the punish-

⁷ 2 Macc. xi. 13—25.

⁸ Deut. vii. 25, 26. xiii. 12 - 18.

⁹ 2 Macc. xii. throughout.

ment, and burial-place, of persons guilty of sacrilege⁰.

Judas, after all had besought the Lord with 'weeping, and fasting, three days', and 'exhorting his soldiers to fight manfully, even unto death, for the laws, the temple, and their country', and having given the watch-word '*Victory is of God*!' went, with some 'valiant young men', into the king's tent by night, and 'slew in the camp about 4000, and the chiefest of the elephants'; and after they had 'filled the camp with fear and tumult', they returned safely¹. On this, Antiochus, endeavouring to circumvent him by policy, and failing herein, again entered into a treaty of peace; and Judas was made 'principal governor' of the country. From this time may be dated, the acknowledged sovereignty of the Maccabœans².

Alcimus had succeeded Menelaus in the high-priesthood, (B. C. 163,) to the exclusion of Onias IV. the son and lawful successor of Onias, whom his brother Menelaus had slain; Onias, therefore, retired into Egypt, and became high-priest of a temple at Heliopolis. Demetrius, the son of Seleucus, the rightful heir, having succeeded to the throne of Syria, Alcimus accused Judas to him; and Nicanor, his general, after having endeavoured to entrap him by friendly professions, attacked him, but was defeated with the loss of 5000 men. Being reinforced, and threatening in his rage, and

⁰ 2 Macc. xiii. 1--8. 1 Macc. vi. 28--39.

¹ 2 Macc. xiii. 10--16.

² 2 Macc. xiii. 23, 24.

pride, to burn the Temple, he was again defeated, with the loss of his whole army—35,000 men; ‘not one of them being left’; Nicanor himself having been ‘first slain in the battle’³.

Judas now sought an alliance with the Romans; but before the return of his ambassadors, Demetrius sent an army against him, of 20,000 footmen, and 2000 horse. The Jewish prince had with him, encamped, at this time, only 3000 chosen men; who panic-struck at the multitude of the hostile army, ‘conveyed themselves out of the host’, and left him with only 800 men! ‘Sore troubled in mind, and much distressed’ as he was at this, for ‘the battle pressed upon him’, and he had ‘no time to gather them together’, he said to the remainder,—‘Let us arise, and go up against ‘our enemies’! But even these brave men answered, ‘let us now rather save our lives, for we are ‘but few; and hereafter we will return with our ‘brethren, and fight against them. To this Judas nobly replied, ‘God forbid that I should do this ‘thing, and flee away from them! If our time ‘be come, let us die manfully for our brethren; ‘and let us not stain our honour’! After fighting ‘from morning till night’, he at length, at the ‘head of his most hardy men’, ‘discomfited the right wing, and pursued them’; but the others following, ‘there was a sore battle’, and many having been ‘slain on both sides’, Judas himself, the valiant leader, ‘was killed, and the remnant

³ 1 Macc vii. 20—48. 2 Macc. xiv. 3—46. xv. 1—37.

fled'. He was buried with well-merited honours, and according to ancient custom, 'in the sepulchre of his fathers'; and 'all Israel made great lamentation for him', saying, 'How is the valiant 'man fallen, that delivered Israel'⁵!

A severe persecution followed the death of Judas Maccabæus, this great defender of the most holy faith; and 'there was great affliction in Israel; the like whereof was not since the time that a prophet was not seen among them'⁶. The government was then assumed by *Jonathan*, his brother; who at length procured peace to Jerusalem (B.C. 153); Alcimus, the high-priest, having been struck with the palsy while he was directing the partition wall of the Sanctuary to be pulled down, and the apostates having been extirpated. Three or four years after this, (B.C. 148,) a competition that took place for the crown of Syria was beneficial to the interests of Judea, both parties seeking its alliance. *Demetrius Soter*, the king, appointed Jonathan his general; and *Balus*, who took the name of *Alexander*, and assumed the regal title, made him high-priest: and this dignity now continued in the Asmonæan line till the time of Herod the Great. Alexander, also, for the capture of Joppa, achieved by Jonathan, sent him 'a buckle of gold', given only to 'such as are of the king's blood', together with a territory on the sea coast⁷.

After some fluctuation of success, Demetrius was slain in a battle against Alexander, who himself

⁵ 1 Macc. ix. 1-21. ⁶ 1 Macc. ix. 23-27. ⁷ 1 Macc. x. 67-89.

afterwards fell in battle with *Demetrius Nicanor*, son of *Demetrius Soter*. In the mean time *Jonathan* besieged the tower in Jerusalem that was yet held from him, and for a while maintained an alliance with *Demetrius*; but on his ingratitude towards him, he accepted the friendship of *Antiochus Theos*, the son of *Alexander Balus*, proffered by *Tryphon* his guardian. *Jonathan* was, however, soon afterwards slain by the treachery of *Tryphon*, (who murdered *Antiochus* and usurped the throne,) and *Simon*, his brother, succeeded him in the government, and high-priesthood. A remarkable reservation was made in his appointment by 'the Jews, and priests', viz. that he should 'be their governor, 'and high-priest for ever, until there should arise 'a faithful prophet'⁸—the expected Messiah!

The venerable *Simon* was assassinated, with two of his sons, at an entertainment treacherously given him by his own son-in-law, *Ptolemeus*⁹, (B.C. 136,) and was succeeded in the high-priesthood by his son *John Hyrcanus*: who invading Samaria took Shechem, the chief seat, and destroyed the Temple on Mount Gerizim. The Idumeans, being subdued by him, embraced the Jewish religion; (B.C. 129,) and during the distractions which harassed the Syrian empire he entirely reduced Samaria, and demolished it, (B.C. 110.) As he had now become master of all Judea, Galilee, and Samaria, and the neighbourhood, the power of the Asmonœan princes was at its height; nor

⁸ 1 Macc. xii. xiii. xiv. 41.

⁹ 1 Macc. xvi. 10–17.

were they again subject to the kings of Syria.

Hyrchanus was, according to Josephus, gifted with prophecy; and, after thirty years' reign was succeeded by his eldest son, *Aristobulus*; who assumed the title of king, but died after a wicked reign of one year only. He was succeeded (B.C. 105) by his brother *Alexander Jannæus*, who was defeated by Ptolemy Lathyrus, with a loss of 30,000 men, and only preserved from total ruin by Cleopatra, the mother and rival of Ptolemy. His own people, the Jews, then revolted against him, and continued in rebellion for five or six years; at length he entirely subdued them, after a destruction of no less than 50,000 of them, many, with their wives, and children, having been put to death by the most cruel torments.

He died B.C. 78, and his queen *Alexandra*, according to his will, possessed herself of the government, and made *Hyrchanus*, her elder son, high-priest. On her death, (B.C. 69,) he took possession of the throne also, but in three months he was compelled to surrender all to his brother *Aristobulus II.* The two brothers afterwards referred their claim to Pompey, the Roman general, who at first supported *Aristobulus*, but afterwards *Hyrchanus*: and taking advantage of circumstances, besieged Jerusalem, (B.C. 63,) and took it by assault: when, with an impious curiosity, he entered into the Holy of holies. He spared, however, the sacred vessels, and treasure, and restored *Hyrchanus* to the priesthood, and government. But from this time the Roman conqueror was remarked

to have been unsuccessful in all his enterprises.

Some years afterwards, (B. C. 54,) Crassus, the Roman governor of Syria, entering Jerusalem, plundered the Temple of 10,000 talents, or two millions sterling. This was in his case the prelude of entire destruction, by retributive justice; for he was, in the following year, defeated, and slain by the Parthians, to carry on the war against whom he had committed this sacrilege! Julius Cæsar, in his wars with Pompey, set up Aristobulus against Hyrcanus; but he was immediately poisoned; and Antipater, the father of Herod the Idumean, who governed Hyrcanus, for a time supported him, through his credit with the Romans. Antipater was at length, however, himself poisoned, and Hyrcanus being defeated by the Parthians, and sent into exile, was succeeded by his nephew *Antigonus*, the brother of Aristobulus.

Herod married Mariamne, the grand-daughter of Hyrcanus, and thus became allied to the Asmonæans. He set up *Aristobulus*, Hyrcanus's grandson, and brother of Mariamne, proposing to govern Judea through him; but he was himself made king by Anthony, the Roman general. After some reverses, Herod defeated the army of Antigonus, and captured Jerusalem, (B. C. 37;) when his Roman allies, exasperated by the resistance made to them, plundered the city, and massacred the inhabitants. Antigonus was sent to Rome, and put to death, as a common malefactor: and in him ended the direct line of the Asmonæan princes, after they had held the government 126 years.

Herod the Great, as he is generally called, having been before declared king by the Romans, now assumed the government (B.C. 37). He immediately destroyed the heads of the Asmonæan party, including all the members of the Sanhedrim, except Hillel and Shammai. The former of these, being of the royal line of David, was succeeded by the good old Simeon, supposed to be the devout man who received our Lord in his arms in the Temple; and he by his son Gamaliel, at whose feet St. Paul was bred up. Herod appointed *Ananelus*, an obscure priest, to the Pontificate (B.C. 36); but this displeasing his wife, and his mother, he deposed him, and made *Aristobulus*, the brother of Mariamne, high-priest, when only seventeen years of age. He soon afterwards, however, contrived to have him drowned while bathing.

Herod rebuilt the Temple, as before remarked^o, and after a life of continued domestic trouble, stained with various acts of ferocious cruelty, amongst which must not be forgotten, the massacre of the infants of Bethlehem, and the neighbourhood, he died of a painful and loathsome disease, about the third year before the Christian era, in the seventieth year of his age, and after a reign of thirty-seven years from the time he was declared king by the Romans, and thirty-four years after the death of Antigonus.

The Jewish nation never fully regained its importance, or influence in the world, after the seven-

^o Ante p. 333.

ty years captivity. They may be regarded as having lost almost every thing but their religion. This it pleased God, for his own name sake, to maintain inviolate: and therefore his chosen people were enabled to adhere, with unshakable resolution, to the faith of their forefathers, under every successive shock which the fortunes of the nation experienced. This virtue became a characteristic of the Jewish, as it was afterwards of the Christian believer! The public affairs, indeed, were retrieved, and some features of ancient independence and glory reappeared, under the government, and splendid successes of the Maccabæans. But this was of no long duration. Their victories did but little avail amidst the conflicts of rival monarchs. Policy could not counteract the overweaning influence of the Grecian, and Roman councils; nor power withstand their arms. Judea, therefore, like other countries, became at length a mere province of the Roman empire. It had for a time the appearance of a tributary kingdom, under the latter Asmonæan princes; to whom succeeded Herod, who had connected himself to them by marriage. But this was only by sufferance of the Roman power; and after no long period the Jews submitted to the authority of a Roman governor, a stranger equally to their nation, their laws, and their interests.

The state of things, however, at the time when the Saviour of mankind vouchsafed to make his appearance amongst them, and to accept the title of 'KING OF THE JEWS', was not unsuitable to

the sovereignty of him who declared that his kingdom was 'not of this world'. The translation of the sacred records of the Church into Greek had some time taken place. This was a measure necessary for the accommodation of the descendants of the chosen people who had settled in Egypt, and who at this period almost equalled in number those who still inhabited the original inheritance: and this single circumstance, though at first the cause of mourning at Jerusalem, served to extend widely the knowledge of the true God, and the worship required by him. An acquaintance with the Greek language had now become universal, through the conquests of Alexander the Great. This had diffused a taste for literature: and the miraculous history of the special people of God, and the wonderful prophecies, which, although the Jews were primarily the object of them, related to the affairs of the whole world, to, and beyond, the very end of time, became a subject of general interest, and prepared the minds of men for the coming, and the kingdom of the Messiah.

The Table here following, to which a more particular reference is afterwards made¹, irrefragably serves to prove the different degrees of favour with which God regarded the Church under his regular establishment, and a schismatick Church—set up in opposition to it. This is fully exemplified in the several features and particulars detailed hereafter.

¹ See the following Chapter.

Comparative View of the **CHURCH AT JERUSALEM,**
under the Kings of Judah,

B.C.		
975	I. REHOBOAM, son of Solomon, 17 years.	P. D. B.
958	II. ABIJAH, or ABIJAM, son of R. 3 years.	P. D. B.
955	III. ASA, son of A. 41 years.	P. D. B.
914	IV. JEHOSHAPHAT, son of Asa, 25 years.	P. D. B.
892	JEHORAM, or JORAM, son of J. with his father, 4 years.	
889	V. JEHORAM, 4 years alone.	P. D. B.
885	VI. AHAZIAH, son of Joram, 1 year.	Slain. B.
884	VII. ATHALIAH, mother of A. 6 years.	Slain.
878	VIII. JEHOASH, or JOASH, son of Ahaz. 40 yrs.	Slain. B.
838	IX. AMAZIAH, son of J. 29 years.	Slain. B.
810	X. AZARIAH, or UZZIAH, son of A. 52 yrs.	Died a leper. B.
758	XI. JOTHAM, son of U. 16 years.	P. D. B.
742	XII. AHAZ, son of J. 16 years.	P. D. B.
726	XIII. HEZEKIAH, son of A. 29 years.	P. D. B.

N. B. The letters P. D. signify *peaceable death*; B. signifies *burial*.

*with the schismatick Church at Samaria,
under the Kings of Israel.*

B.C.			
975	1.	<i>Jeroboam</i> , a stranger to the royal race, 22 yrs.	P. D. B.
954	2.	<i>Nadab</i> , son of J. 2 years.	<i>Slain.</i>
953	3.	<i>Baasha</i> , stranger, 24 years.	P. D. B.
930	4.	<i>Elah</i> , son of B. 2 years.	<i>Slain.</i>
929	5.	<i>Zimri</i> , a captain, 7 days.	<i>Burnt.</i>
—	6.	<i>Omri</i> , a captain, 12 years.	P. D. B.
918	7.	<i>Ahab</i> , son of O. 22 years.	<i>Slain.</i> B.
897	8.	<i>Ahaziah</i> , son of A. 2 yrs. <i>Died of a fall, as predicted.</i>	
896	9.	<i>Jehoram</i> , or <i>Joram</i> , brother of Ahaziah, 12 yrs. <i>Slain.</i>	
		N.B. One of the same name, cotemporary King of Judah.	
884	10.	<i>Jehu</i> , stranger, 28 years.	P. D. B.
856	11.	<i>Jehoahaz</i> , son of Jehu, 17 years.	P. D. B.
840	12.	<i>Jehoash</i> , or <i>Joash</i> , son of Jehoahaz, 16 years.	P. D. B.
		N.B. Another cotemporary King of the same name.	
825	13.	<i>Jeroboam II.</i> son of Joash, 41 years.	P. D. B.
784		<i>Interregnum</i> , 11½ years.	
773	14.	<i>Zachariah</i> , son of Jeroboam, 6 months.	<i>Slain.</i>
772	15.	<i>Shallum</i> , stranger, 1 month.	<i>Slain.</i>
—	16.	<i>Menahem</i> , stranger, 10 years.	P. D. B.
761	17.	<i>Pekahiah</i> , son of M. 2 years.	<i>Slain.</i>
759	18.	<i>Pekah</i> , a captain, 20 years.	<i>Slain.</i>
739		The kingdom in confusion 9 years, but under <i>Hoshea</i> .	
730	19.	<i>Hoshea</i> , stranger, 9 yrs. <i>Carried captive into Assyria.</i>	

N. B. The letters P. D. signify peaceable death; B. signifies burial.

with the Jewish Church at Jerusalem
 under the Kings of Israel

730	19. Mosheh, stranger, 9 yrs. Carried captive into Assyria.	—	—
729	The kingdom in confusion 9 years, but under Hoshea.	—	—
728	18. Hoshea, a captain, 20 years.	—	—
727	17. Hoshea, son of Imi, 2 years.	—	—
726	16. Hoshea, stranger, 10 years.	—	—
725	15. Hoshea, stranger, 1 month.	—	—
724	14. Hoshea, son of Hoshea, 6 months.	—	—
723	13. Hoshea, son of Hoshea, 11 years.	—	—
722	12. Hoshea, son of Hoshea, 41 years.	—	—
721	11. Hoshea, son of Hoshea, 17 years.	—	—
720	10. Hoshea, son of Hoshea, 28 years.	—	—
719	9. Hoshea, son of Hoshea, 2 years.	—	—
718	8. Hoshea, son of Hoshea, 2 yrs. Died of a fall, as predicted.	—	—
717	7. Hoshea, son of Hoshea, 22 years.	—	—
716	6. Hoshea, a captain, 12 years.	—	—
715	5. Hoshea, a captain, 7 days.	—	—
714	4. Hoshea, son of Hoshea, 2 years.	—	—
713	3. Hoshea, stranger, 24 years.	—	—
712	2. Hoshea, son of Hoshea, 2 years.	—	—
711	1. Hoshea, a stranger to the royal race, 22 yrs. T. D. B.	—	—

CHAPTER XII.

REVIEW OF THE INVIOABILITY OF THE PRIESTLY OFFICE, UNDER THE FIRST DISPENSATION.

INVIOABILITY OF THE PRIESTLY OFFICE—THE CASE OF SAUL—OF JEROBOAM—OF UZZIAH—OF AHAZ.—CASE OF MEMBERS OF THE PRIESTHOOD—OF MOSES AND AARON.—OF PRIESTS OF THE SECOND ORDER—NADAB AND ABIHU.—OF THE LEVITES—KORAH, WITH DATHAN AND ABIRAM—AND OF UZZAH.—REPROBATION OF THE INVIOABILITY IN THE CASE OF AARON'S ROD.—SUCCESSION OF THE HIGH-PRIESTHOOD.—REVIEW OF CASES OF OBEDIENCE AND CONTEMPT.—COMPARATIVE VIEW OF THE CHURCH AT JERUSALEM, AND THE SCHISMATICK CHURCH AT SAMARIA.—EXCEPTED CASE OF THE PROPHETS.

IT was predicted that Christ, 'the head over all things to the Church, which is his body'¹, should 'reign for ever, and ever'²! and his government, like himself, will be found to be, in all essential points, 'the same yesterday, to-day, and for ever'! The like Orders, then, may be expected still to find place in the Ministry of the Church, as were originally planned, and ordained in the Divine Councils: 'for God is not the author of confusion, but of peace: as in all Churches of the

¹ Ephes. i. 22.

² Dan. ii. 44. vii. 14. Rev. xi. 15. xix. 6.

saints'³. Some difference may be seen in lesser particulars, according to the change of times, and circumstances; but the whole will be found fully in accordance with an essential, as predicted substitution, of 'the ministration of righteousness', of 'the spirit', and 'of life', for 'the ministration of condemnation', and 'of death'⁴. A review, and consideration of the inviolability of the Aaronical priesthood, and of the spiritual nature of the Levitical service, will fitly precede the discussion of this subject; and lead to a just estimate of that 'ministry'⁵ which was, in due time, to take its place: and by which the Gospel of Salvation was to be proclaimed, and administered, to 'all the world'⁶. The types are now realized; and the temporary economy has given way to that which is permanent—that which shall continue till 'the general assembly, and Church of the first-born', be 'made perfect' in 'heaven';⁷—'kings and priests unto God';—'priests of God, and of Christ'⁸.

In the mean while the Ministry retains its primæval legitimacy, and undiminished honours: 'for if that which is done away was glorious, much more that which remaineth is glorious'⁹!

The inviolability of the priestly office.

The Levitical Hierarchy, consisting of a graduated threefold ministry, is to be found in a state

³ 1 Cor. xv. 33.

⁴ 2 Cor. iii. 6—10.

⁵ 2 Cor. iv. 1.

⁶ Mark xvi. 15.

⁷ Heb. xii. 23.

⁸ Rev. i. 6. xx. 6.

⁹ 2 Cor. iii. 11.

of efficiency, from the time of its first promulgation with awful majesty at Mount Sinai, through every stage, and under every condition of the Church: both whilst this enjoyed a state of peace under the fostering government of wise, and pious princes, and whilst it was ready to sink under the powerful attacks of numerous enemies. The economy was maintained though the nation was harassed, and oppressed by its foes without, and distracted and humiliated by internal divisions. And, until the measure of iniquity was full, equally whilst flourishing under the countenance of God, the Saviour, or visibly suffering the promised chastisement of treachery, and rebellion!

As 'THE CHURCH OF THE LIVING GOD' is ever to be preserved against the rudest shocks of death, and of hell, so the sacred Ministry has ever been maintained according to its original integrity. The economy, indeed, appears to have been so cautiously, and if the expression be admissible, so anxiously guarded, against intrusion, infringement, and contempt, until the period when a horrible venality prevailed, both in the disposal, and in the exercise, of the Sacred Office: that of all the offences which can be committed by man in his defiance of God, and his laws, none seem to have been visited by a punishment so awful, or with such unsparing severity!

From an immediate, and express visitation for such an offence neither rank, nor station obtained immunity. The Monarch, and the Minister of the Sanctuary, were equally obnoxious; and when a

breach of this particular of God's law was followed by his vengeance, even those innocent of the crime, the wives, the sons, and the little children of the rebels, were involved in one common ruin!

The various cases that are left on record serve to prove, that with respect to the sin of 'rebellion' against the public ordinances of God, there is scarcely any thing of difference, or degree.

The first offence of man against a precept of his Maker, was committed by the eating of an apple: the act itself being but a small feature of the crime. And a sin worthy of a strange death might be committed under an apparently most holy intention: for Uzzah was struck dead for merely attempting to support the tottering ark of God^o!

Poverty (it might be with ignorance accompanying,) could not plead exemption. The man gathering sticks upon the Sabbath-day, was perhaps at first hardly thought an object of serious vengeance; and therefore when he was brought 'unto Moses and Aaron, and unto all the congregation, they put him in ward, because it was not declared what should be done to him'. The sin, whether wilful or not, was however great in the sight of God; 'and the Lord said unto Moses, the man shall be surely put to death'! A solemn example was also to be given that none hereafter might plead ignorance. 'All the congregation (said the Lord) shall stone him with stones, without the 'camp'! And they did so, 'and he died'¹.

^o 2 Sam. vi. and 1 Chron. xiii.

¹ Num. xv. 32—36.

Even a multitude, in participating the offence, could not screen from individual destruction. The men of Bethshemesh mixed an unholy curiosity with their welcome, and grateful reception of the ark: and they were smitten with ‘a great slaughter’, ‘because they looked into the ark of the Lord’! The number which suffered from this act, whether all were concerned in it or not, is stated as high as ‘fifty thousand and three score and ten men’²; and even if an error in the original numerals be suspected, and the text of other versions be preferred, which make it a lesser number—5,070 only, the instance is still most awful!

The case of Saul, king of Israel.

From Saul, the man whom God had chosen to be ‘captain over his people’³, the kingdom was taken away, because he rashly offered a burnt-offering; and thus acted ‘foolishly’, in venturing to make ‘supplication unto the Lord’, even but a few minutes, it might be, before the time appointed by the prophet—the ‘seven days’ which he was commanded to tarry. This pause, and inaction, in a season of acknowledged danger, were appointed, probably, as a trial of his faith, and obedience. The result was, that he did not ‘keep the commandment of the Lord’; which if he had done, ‘the Lord would have established his kingdom upon Israel for ever’! but now, for this, was it

² 1 Sam. vi. 19.³ 1 Sam. ix. 16.

‘rent’ from him, and given to another⁴! Saul’s sin was aggravated by an appearance of respect towards God, while in reality he was acting in defiance of his commandment, because he ‘feared the people’.

On another occasion, Saul was disobedient to a like positive injunction. When thus commanded—‘Go and smite Amalek, and utterly destroy all ‘that they have’! he affected to spare of the devoted spoil, ‘the best of the sheep, and of the oxen, to sacrifice unto the Lord’: but his mistaken piety was unavailable—he was rejected from being king’, because he had thus ‘rejected the word of the Lord’; and he was reminded that ‘rebellion is as the sin of witchcraft, and stubbornness ‘as iniquity, and idolatry’⁵!

The case of Jeroboam, the revolted king of Israel.

When Jeroboam, having rebelled against the house of David, had been made king of Israel, and his establishment had been countenanced by the Lord, from whom was ‘this thing’, he wickedly devised means to prevent the people from going up ‘to do sacrifice in the house of the Lord at Jerusalem’. Repeating the sin of the Israelites in the wilderness, he made two calves of gold, and said to the people, ‘It is too much for you to go ‘up to Jerusalem, behold thy gods, O Israel, which ‘brought thee up out of the land of Egypt’.

⁴ 1 Sam. x. 18. xiii. 13, 14. xv. 28.

⁵ 1 Sam. xv. 3, 9–15–28.

If, as it has been imagined by some, these golden calves were only an imitation of the Cherubim, as described by the prophet Ezekiel⁶, and St. John the Divine⁷, then the sin of Jeroboam was not the setting up of false gods, but the presuming to perform the established service in a place where God had not 'placed his name', or vouchsafed to 'dwell'. In either case, his sin in consecrating priests, who were not of the appointed family, was clear, and brought down at length the divine vengeance upon him and his house!

These objects for fixing the place of worship, Jeroboam set up in the south and north parts of his kingdom; the one in Bethel, a place long consecrated to the true God, and the other in Dan, where the children of Dan had set up the 'graven image' and furniture which they had stolen from Micah the Ephraimite.

This temptation to the people to go to an irregular place of public worship, if not of idolatry, (which place, in fact, was more distant from them than Jerusalem,) became a sin that was greatly increased by his subsequent conduct. He, after this, multiplied the high places, and 'made priests of the lowest of the people, which were not of the sons of Levi'. The established ministers were therefore forced to leave 'their suburbs, and their possession', and to go to Judah, and Jerusalem, 'Jeroboam, and his sons', having 'cast them off from executing the priests office unto the Lord',

⁶ Ezek. i. 10-13.

⁷ Rev. iv. 7, 8.

and having 'ordained him priests for the high places, and for the devils, and for the calves which he had made'⁸.

He then proceeded to 'ordain a feast', which he changed from the 7th to the 8th month, 'the month which he had devised of his own heart'. 'He also offered upon the altar at Bethel, and burnt incense'⁹. Notwithstanding the denunciation against this altar, and its destruction by a miracle—his own sacrilegious hand withered, and restored, he 'returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him'. Thus did he provoke God by his hardness of heart, that 'this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth'¹⁰! A solemn denunciation was uttered against his house, that even 'the remnant' should be taken away, 'as a man taketh away dung, till it be all gone'! that him who died 'in the city' should 'the dogs eat', and him who 'died in the field' should 'the fowls of the air eat'¹¹!

After Jeroboam had reigned eighteen years, Abijah king of Judah made war against him, and 'set the battle in array'—400,000 men against 800,000 men, 'mighty men of valour'! While about to contend with this disparity, Abijah declared his hopes of success, on the ground of Je-

⁸ 2 Chron. xi. 14, 15.

⁹ 1 Kings xii. 32–33.

¹⁰ 1 Kings xiii. 1–6, 33, 34.

¹¹ 1 Kings xiv. 10, 11.

roboam having 'cast out the priests of the Lord, the sons of Aaron, and the Levites, and made priests after the manner of the nations of other lands'; consecrating priests of those that were 'no gods'. 'But (says he) as for us, the Lord is our God, 'and we have not forsaken him; and the priests, 'which minister unto the Lord, are the sons of Aaron, 'and the Levites wait upon their business: and 'they burn unto the Lord, every morning and every 'evening, burnt sacrifices and sweet incense; the 'shewbread also set they in order upon the pure 'table; and the candlestick of gold with the lamp 'thereof, to burn every evening: for we keep the 'charge of the Lord our God; but ye have forsaken him. And, behold, God himself is with 'us for our captain, and his priests with sounding 'trumpets, to cry alarm against you'¹. Before a conflict took place, they were for a moment distressed, by falling into an 'ambushment behind them'; but 'they cried unto the Lord, and the priests', as before the memorable fall of Jericho, 'sounded with the trumpets. Then the men of Judah gave a shout', and as they shouted, and before a blow was struck, 'God smote Jeroboam, and all Israel', and there fell down slain 500,000 men! Jeroboam himself, was afflicted by the hand of God, and did not again 'recover strength', but 'the Lord struck him, and he died'. Thus 'the children of Judah prevailed because they relied upon the Lord God of their fathers'².

¹ 2 Chron. xiii. 10-12.

² 2 Chron. xiii. 3-20.

Abijah, only, the son of Jeroboam, was spared; because in him, alone, was 'found some good thing toward the Lord God of Israel, in the house of Jeroboam'. The nation itself did God 'give up, because of the sins of Jeroboam': for he 'druve Israel from following the Lord, and made them sin a great sin'. They walked in 'all the sins of Jeroboam', and departed not from them 'until the Lord removed Israel out of his sight'; and carried them away captive into Assyria 'unto this day'³.

And, as if it were for a standing mark, it is emphatically, and frequently recorded of him in particular, that he, 'Jeroboam, the son of Nebat, 'made Israel to sin'⁴!

The case of Uzziah, king of Judah.

The visitation on king Uzziah was more prompt. When he had become 'strong', ('for he was marvellously helped till he was strong', having an army fit for making 'war with mighty power, to help the king against the enemy',) 'his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense (himself), upon the altar of incense'. Azariah, the high-priest, fired with a holy zeal, 'went in after him, and with him fourscore priests of the Lord, that were valiant men. And they withstood Uzziah, the

³ 2 Kings xvii. 21—23.

⁴ 1 Kings xiv. 16. 2 Kings x. 31. xiii. 6. xiv. 24. xvii. 22.

king, and said unto him: 'It appertaineth not
'unto thee, Uzziah, to burn incense unto the Lord,
'but to the priests, the sons of Aaron, that are
'consecrated to burn incense; go out of the Sanc-
'tuary! for thou hast trespassed; neither shall it
'be for thine honour from the Lord God'!

This prophetic denunciation was immediately realised, and signally accomplished; Uzziah became 'wroth', and while he was yet standing 'beside the incense altar', with 'a censer in his hand to burn incense', according to the priests duty and office, he became, in the sight of the priests, 'leprous in his forehead'; and, not ignorant of the punishment of death that had been solemnly denounced against such an intrusion, and hardly waiting for the hand of the priests, who now 'thrust him out', he 'himself hasted to go out, because the Lord had smitten him'! In fact, he became civilly dead; he was 'cut off from the house of the Lord', and 'dwelt in a several house', 'a leper unto the day of his death'. A distinction even appears to have been made in his funeral; he was not buried in the usual royal place of sepulture; for, said they, 'He is a leper'⁵!

While this mark of dishonour rested on the criminal, a notice of a contrary kind seems intended as to Azariah; for in the brief enumeration of the high-priests, it is said of him emphatically, 'he it is that executed the priest's office in the Temple that Solomon built in Jerusalem'⁶. Jotham, also the

⁵ 2 Chron. xxvi. 8—23.

⁶ 1 Chron. vi. 10.

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son of Uzziah, 'did that which was right in the sight of the Lord, according to all (that which was good) that his father did'. But of him, also, is there a record that he 'entered not into the Temple of the Lord'⁷; having, as it may be presumed, this awful proof of the danger of disobedience ever before his eyes.

The punishment of leprosy, instantaneously inflicted, seems to have been chosen from its peculiar loathsomeness, and, when inveterate, incurableness by human means, as an appropriate chastisement of that pride which could suggest rebellion against the public and sacred ordinances of God. Thus was Miriam afflicted for her speaking against Moses, the Lord's prophet; she 'became leprous, white as snow', and was only healed at the interposition of Moses⁸. Thus was Gehazi, the servant of the man of God, punished for his rapacity, and falsehood⁹. And this very infliction, and the instantaneous cure of it, did the Lord adopt as a sign to Moses, in his own case, of his Almighty power, as one that could hardly fail to be convincing to the people to whom he sent him⁰.

The case of Ahaz, king of Judah.

Ahaz, king of Judah, likewise 'transgressed sore against the Lord', in his profanations of the house of the Lord, and of the sacred vessels, and in his

⁷ 2 Chron. xxvii. 2.

⁸ Num. xii. 1—15.

⁹ 2 Kings v. 27.

⁰ Ex. iv. 6—8.

burning incense, and sacrificing ‘after the abominations of the heathen’. Wherefore he was delivered into the hands of the kings of Syria, and Israel, who carried away his people captive, and smote him with great slaughter: and ‘the Lord brought Judah low because of Ahaz’. The Philistines invaded them, and Tilgath-Pileser, the king of Assyria, though he assisted him in some respects, yet he ‘distressed’ him rather than ‘strengthened’ him¹. As if to mark the cause of this visitation, relief was afforded in ‘the year that king Ahaz died’². And the good king Hezekiah, his son, smote the Philistines, and drove them even unto Gaza³; taking from them, it would seem, more than his father had lost. A lasting mark of contempt was also affixed on this offender—‘This is that king Ahaz’⁴! and he, like some others, was not ‘brought into the sepulchres of the kings of Israel’⁵.

Cases of members of the priesthood—of Moses and Aaron.

As all disobedience in the laity was thus severely punished, and as it was forbidden to them, of whatever rank they might be, or under whatever pretence, to intermeddle with the duties of the priesthood, so was any disregard to God’s will visited with equal strictness on a member of the

¹ 2 Chron. xxviii. 20.

² Is. xiv. 28.

³ 2 Kings xviii. 8. ⁴ 2 Chron. xxviii. 22. and see Num. xxvi. 9.

⁵ 2 Chron. xxviii. 2—27.

Ministry; and equally was it forbidden to the children of Levi to break their order, or to assume any part of the sacred office not their own.

The highest of God's servants were obnoxious to his wrath for any instance of disobedience. This was the case of both Moses, the 'servant of the Lord',—his vicegerent in the government, instead of God to Aaron⁶, and Aaron, the first chosen high-priest. For when they were directed to 'speak unto the rock', out of which God was about to bring forth water for the congregation, and Moses struck it, twice, as if impatiently, and in unbelief, the Lord, for their 'rebellious against his word', and thus omitting the opportunity of sanctifying him in the eyes of the children of Israel, pronounced against them that they should not bring the congregation into the promised land. It was almost immediately after this, that the approaching death of Aaron was announced to them, with a reference to the denunciation; and going up 'into Mount Hor, at the commandment of the Lord'⁷, he was divested of his priestly robes by Moses, who put them upon Eleazar, his son; and Aaron died, and was buried there⁸.

Moses, himself, soon after was directed to go up into Mount Nebo, from whence he might 'behold the land of Canaan', that there he might also die, as Aaron, his brother, 'had died in Mount Hor': because they 'trespassed against God at the waters of Meribah'. There he died, and was bu-

⁶ Ex. iv. 16. ⁷ Num. xxxiii. 38. ⁸ Num. xx. 23—28. Deut. x. 6.

ried, after giving his solemn, and prophetic blessing, on the people: though the place of his sepulture, remained unknown. Not improbably this was concealed in order to prevent an idolatrous worship, which might have been offered to one, 'whom the Lord knew face to face', and who had gone in and out amongst them, doing such 'signs, and wonders', and 'great terror, as Moses shewed in the sight of all Israel'⁹.

Aaron had, indeed, it may be observed, offended God in more instances than one. The first was by his joining Miriam in her speaking against Moses: but since he was not punished with her, it appears probable, as the narrative warrants, that his was a lesser offence, and he was even heard in her behalf. The second occasion was in the case of the golden calf. But there is reason for supposing that the individual crime was not of an aggravated nature, since the exemption from punishment in such a case is altogether unprecedented. But as even he, the high-priest, was rebuked for calling in question the authority of Moses, when he said—'Hath the Lord indeed spoken 'only by Moses'¹⁰? so was, in like manner, another high-priest, Eli, for honouring his sons above God; as a punishment for which these sons were slain in one day, and the priesthood removed from his house¹.

⁹ Deut. xxxii. 49—52. xxxiv. 5, 6, 10—12.

¹⁰ Num. xii. 2—5, &c.

¹ Num. ii. 22—36.

The case of Priests of the second order.

With respect to an infringement on the duties of the high-priesthood by priests of the second order, no express instance seems to be recorded. The attempt to consult the oracle by Urim and Thummim, by anyone except by him who was properly authorised, would indeed have been madness: while the other solemn duty of his office, the entry alone into the 'holy place within the vail' on the great day of expiation, within which the high-priest himself 'at all times' dared not to enter, upon pain of death², as this was an awful typification of him, who, 'once in the end of the world', was to appear 'to put away sin by the sacrifice of himself'³, it may well be imagined was, by some means, most efficaciously guarded against the possibility of profane assumption.

The priests might, however, be guilty of profanation in their own office, as was the case of Nadab and Abihu; who presumed to offer 'strange fire before the Lord, which he commanded them not'. For this they were immediately destroyed:—'there went out fire from before the Lord, and devoured them'!—destroyed life in an instant, and 'they died before the Lord'—they fell dead in his presence! The father, and the brother of these sinners were commanded not to mourn for them, lest not only they should 'die', but 'lest

² Lev. xvi. 2.³ Heb. ix. 26.

wrath should come upon all the people': but the congregation at large,—the 'whole house of Israel', were directed to 'bewail the burning which the Lord had kindled'⁴!

Case of the Levites—of Korah, with Dathan, and Abiram.

The 'offering of incense before the Lord' was a peculiar duty of the priests office, appertaining, therefore, exclusively, to the sons of Aaron. Korah, a Levite, in murmuring against Moses, and Aaron, as if 'taking too much upon themselves', and in 'seeking the priesthood', instead of being satisfied with the privileges he enjoyed, of 'doing the service of the Tabernacle, and ministering unto the priests', was visited with a sore, and unheard of punishment.

As if conscious that his attempt was of no mean kind, and desirous for a time to conceal his object, he got to join with him, Dathan, and Abiram, and On, sons of Reuben, not improbably under the hope of their recovering their lost birth-right, the civil pre-eminency; and, with them, '250 princes of the assembly', 'men of renown', 'famous in the congregation'. These came in a body to Moses, and Aaron, and said to them, 'Ye take too much upon you, seeing all the congregation are holy, every one of them'. This apparently he referred to Aaron, in his priestly character; add-

⁴ Lev. x. 1—6.

ing, as if more particularly addressed to Moses, 'The Lord is among them',—they want no other governor; wherefore then lift you up yourselves 'above the congregation of the Lord'?

When Moses heard this 'he fell upon his face',—'meek' as he was 'above all men upon the face of the earth'⁵; he attempted to deprecate the divine vengeance, as he, and Aaron, had done on a former occasion⁶, rather than call for its aid. Then speaking unto them, as no doubt it had been commanded him, he said, 'even tomorrow'—there will be no long delay—'even to morrow, the Lord will show 'who are his, and who are holy! and him whom 'he hath chosen will he cause to come near unto 'him'! and that no opportunity may be withheld from you, 'this do; take you censers, and put 'fire therein',—according to the priests custom, 'and put incense in them before the Lord; and 'it shall be that the man whom the Lord doth 'chuse he shall be holy'. In full conviction of the result, however, the servant of God retorted on Korah the sentiment he had uttered. It is ye that 'take too much upon you, ye sons of Levi'! Is it, indeed, 'but a small thing unto you that the God 'of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do 'the service of the Tabernacle of the Lord, and 'to stand before the congregation, to minister 'unto them; and seek ye the priesthood also'? 'What is Aaron that ye murmur against him'? it

⁵ Num. xii. 3.

⁶ See Num. xiv. 5.

is ‘against the Lord that ye are gathered together’!

When he proposed to address a like remonstrance to the laymen, Dathan and Abiram, and called them for the purpose, they refused to come; but likewise uttered a violent charge against him; echoing, tauntingly, his own mode of expostulation:—‘Is it a small thing that thou hast brought us up out of a land flowing with milk, and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Thou hast not given us an inheritance of fields, and vineyards’! Wilt thou continue to delude us? wilt thou put out the eyes of these men? Moses at this, was very wroth,—either zealous for the Lord, or, as it may be, and his subsequent conduct seems to imply, exceedingly grieved at their obduracy: and after an appeal to God as to his own innocency, that he had not ‘hurt’, or injured, or degraded ‘one of them’, in any manner, or thing, whatever, (for in fact he had not attempted to advance his own family to the priesthood, but they were still left amongst the Levites, as was Korah,) and inviting an exhibition of the divine interference, he repeated his directions, which they obeyed.

On the morrow, Korah, ‘gathering all the congregation’ against Moses, and Aaron, stood in ‘the door of the Tabernacle’ with them, ready to make the proposed offering, when ‘the glory of the Lord’—the Schechinah, leaving the usual place—the mercy-seat between the cherubim, openly

‘appeared unto all the congregation’: and the Lord spake unto Moses, and Aaron, to ‘separate themselves’ from the rebellious mass, that he might ‘consume them in a moment’! The holy men again ‘fell on their faces’, and humbly implored, that ‘the God of the spirits of all flesh’ would not be wroth with all the congregation, for the sin of ‘one man’! The prayer was heard; and now, ‘followed by the elders of Israel’, they exhorted the people to ‘depart from the tents of these wicked men’, lest they should be consumed with them. This warning they did not disregard, but ‘got up’ from their company, ‘on every side’.

The rebels stood firm ‘in the door of their tents, their wives, and their sons, and their children’, audaciously waiting the event; when Moses made this solemn address to the congregation.—‘If these ‘men die the common death of all men, or if they ‘be visited after the usual visitation of all men, ‘then the Lord hath not sent me! but if the Lord ‘make a new thing’—something that never yet has been seen, or heard of—if ‘the earth open her ‘mouth, and swallow them’ all up alive, ‘then shall ye understand’, and be convinced, ‘that ‘these men have provoked the Lord’!

God again regarded the appeal of his servant, hardly had he ‘made an end of speaking’, when ‘the ground clave asunder, that was under them! the earth opened her mouth, and swallowed them up’, with ‘all that appertained unto them’, as Moses had forewarned! they ‘went down alive into the pit, and the earth’,—the ready, though

unusual agent of the divine vengeance, again ‘closed upon them’! At ‘the cry’ that they uttered, ‘all Israel fled’; saying, ‘lest the earth swallow us up also’! In the mean time ‘there came out a fire from the Lord’—from the divine Glory, waiting to fill up the full measure of wrath, and in an instant ‘consumed the 250 men that offered incense’: striking them in the midst of the sacred body, amongst whom they had dared to present themselves, in the place of offering!

Thus perished Korah, and his company! and with them, Dathan and Abiram; whose names, in the genealogies of the children of Israel, are thus marked by the sacred registrar:—‘This is that ‘Dathan and Abiram, which were famous in the ‘congregation; who strove against Moses, and ‘against Aaron, in the company of Korah, when ‘they strove against the Lord: and the earth ‘opened her mouth, and swallowed them up—and ‘they became a sign’⁷!

In consistence with his own ordinances, God directed Eleazar to ‘take the censers out of the burning’, and that there should be made of them ‘broad plates for a covering of the altar’; since they were thenceforward to be considered as ‘hallowed’, having been ‘offered before the Lord’! It was declared also that these ‘censers of the sinners against their own souls’, should be a sign, and a ‘memorial, unto the children of Israel, that no stranger, which is not of the seed of Aaron,

⁷ Num. xxvi. 9, 10.

should come near to offer incense before the Lord'; lest he should be destroyed in the like dreadful manner 'as Korah, and as his company'⁸!

It would appear almost impossible that even on 'the morrow', only, 'all the congregation murmured against Moses, and against Aaron, saying—with equal ignorance, and presumption, 'ye have 'killed the people of the Lord'! A mere look towards the Tabernacle of the congregation by these, so falsely accused, was sufficient: again 'the Glory of the Lord appeared'; and the Lord said to them, 'Get you up from among this congregation, that 'I may consume them as in a moment'! Again, too, falling on 'their faces', did they entreat the divine mercy; and Moses then directed Aaron to 'take a censer, and fire from off the altar, and to go quickly', not as usual unto the altar, but 'into the midst of the congregation', and there 'make an atonement for them'. This, with whatever willingness, he could not do before the 'plague was begun among the people'; but, 'putting on incense, and making an atonement', and standing himself, invested with his sacred character, 'between the dead and the living, the plague was stayed'. This was not, however, till 'fourteen thousand and seven hundred' were dead, besides those already destroyed⁹!

⁸ Num. xvi. 1—40.

⁹ Num. xvi. 41—50.

The case of Uzzah.

Uzzah was also a Levite: and when David, with ‘all the chosen men of Israel—30,000’, brought the ark of God ‘upon a new cart’, out of the house of Abinadab, at Gibeah, ‘Uzzah, and Ahioh, the sons of Abinadab, drove the cart’: that is—‘Ahioh went before the ark’, and Uzzah, probably, behind. This was a mode of carrying it that was, at the least, irregular, and so known to be by David; who himself just afterwards declared the proper mode; ‘none ought to carry the ‘ark of God but the Levites’. It was for his not causing it so to be done ‘at the first’, and as God, therefore, was not ‘sought after the due order’, as he confessed^o, that ‘a breach’ was made upon them.

It may be supposed, that although God might approve the measure, contemplated by David, of bringing the ark again amongst them, which was done after solemn deliberation ‘with the captains of thousands, and hundreds, and every leader’, yet that he was offended at the manner in which this was doing, and was therefore more likely to notice, and avenge any additional insult.

As David, then, and all Israel, were accompanying the ark, ‘with singing and with harps’, and all instruments of music, it happened that as they passed the threshing-floor, (called probably after the event, ‘Nachon’, or ‘Chidon’, a *smiting*, or

^o 1 Chron. xv. 2—13.

destruction,) the oxen stumbled', and 'shook it'; when 'Uzzah put forth his hand, and took hold of it', either to support it, under the apprehension of its falling, or to begin now to carry it on his shoulders, with others, as ought to have been done at first. It was clear that the action was thoughtless, and at the least irreverent; possibly presumptuous, for it was the office of the Levite only to touch the staves that supported the ark^o. Therefore was 'the anger of the Lord kindled against Uzzah', in particular; 'and God smote him there for his error', 'because he put his hand to the ark; and there he died, before God', or, 'by the ark of God'!

This exhibition of the divine authority, and vengeance, was taken by David heavily, at this moment of a joyful return to his kingdom, on the beginning of his reign. He was 'displeased'; but the feeling soon gave way to another: he was 'afraid of the Lord that day', and said, 'how shall the ark of the Lord come to me'? He, therefore, placed it 'aside in the house of Obed-edom, the Gittite', where it continued three months: the Lord 'blessing the house of Obed-edom, and all that pertained to him, because of the ark of God'¹.

At the end of this time, having been made acquainted with the fact, David, who had prepared 'a place' for the ark, and 'pitched a tabernacle', or tent for it, set about removing it in proper order; referring to the 'breach' God had made upon

^o Num. iv. 15.

¹ 2 Sam. vi. 1—12. 1 Chron. xiii. throughout.

them for their former neglect. 'The Levites', now, 'bare the ark upon their shoulders, with the staves thereon', and David went before it rejoicing. And when they had taken but a few paces, finding that God would be now propitious, he 'sacrificed oxen and fatlings'—'seven bullocks, and seven rams'. 'So David, and all Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet', as in the former times: and David himself 'danced before the Lord with all his might', 'girded with a linen ephod', to the music of 'psalteries, and harps'.

But his wife Michal, the daughter of Saul, taunted him for this humility, in her eyes, so unworthy of him—'the king of Israel shamelessly uncovering himself, as one of the vain fellows'! The pious monarch, reprehending her, properly said, I did this 'before the Lord! who chose me before 'thy father, and before all his house, to appoint 'me ruler over the people of the Lord, over Israel! 'and I will yet be more vile than thus, and will 'be base in mine own sight'! God was pleased to honour his self-abased servant, and to punish Michal; for, on this account, she 'had no child unto the day of her death'².

The repromulgation of the inviolability of the Priesthood, by Aaron's rod.

As the first, and principal feature of the extra-

² 2 Sam. vi. 12—23. 1 Chron. xv. throughout.

ordinary visitation and punishment of Korah, Dathan, and Abiram, had been so quickly, and easily forgotten by the people, it seemed consistent with the divine wisdom that the ordinances of God should be kept in remembrance by some visible 'token'; to remain amongst their generations for ever. The Lord, therefore, commanded Moses to take 'twelve rods' from the princes of Israel, 'according to the house of their fathers', and to 'write every man's name upon his rod', as the representative of his tribe: and upon the rod of Levi to write Aaron's name. These rods Moses was directed to 'lay up in the Tabernacle, before the testimony, where the Lord would meet them', and declare his mind by this token:—'It shall come 'to pass that the man's rod, whom I shall chuse, 'shall blossom'! and he pronounced, as referring to this decision, 'I will make to cease from me 'the murmurings of the children of Israel, where- 'by they murmur against you'. All was done in pursuance of the command; and when Moses went into the Tabernacle on the morrow, 'behold the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds'!

This was a miracle complete in all its parts. The rods, already probably of dead wood, were laid up in a dry place, impenetrable to rain, or dew: they remained there only a few hours, when one of them, and one only, produced buds, blossoms, and fruit; and this must be remarked, in addition, that the almond tree, regularly, pro-

duces flowers before leaves, and some months afterwards the fruit. The same miraculous power, therefore, which hereafter preserved the same fruitful rod in full vigour, could alone produce this sudden, and unlooked-for effect!

After the rods had been exhibited to the people, and the princes had taken 'every man his rod', the Lord directed that the rod of Aaron should be again brought 'before the testimony, to be kept for a token against the rebels'! and thus, said he, 'thou shalt quite take away their murmuring from me, that they die not'! This miraculous transaction produced a sufficiently alarming effect; which the perpetual preservation of the rod prevented, probably, from ever being again entirely lost. Convinced now of the danger that attended an unlawful usurpation, even only as between Levite and priest, the people exclaimed, 'Behold we die, we all perish! whosoever cometh any thing near unto the Tabernacle of the Lord shall die'! and justly fearing a visitation for their rebellion after such great works as they had seen, they added,—'shall we be consumed with dying'³!

Immediately after this the Lord was pleased more particularly to declare to Aaron, the privileges, and duties, respectively, of the priests, and Levites. 'Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the Sanctuary': all of the house of Levi shall take charge of this; but 'thou, and thy sons with thee',

³ Num. xvii. throughout.

—the priests alone, ‘shall bear the iniquity of your priesthood’. This adding of danger to the dignity of the priest’s office, and confining it to them, might serve to remove both the envy of the people, and their fear of causeless visitation. God also declared—‘thy brethren of the tribe of Levi’, shall be ‘joined unto thee, and minister unto thee: ‘but thou, and thy sons, shall minister before the ‘Tabernacle of witness’. ‘They’, the Levites, ‘shall ‘keep thy charge, and the charge of all the Tabernacle: only they shall not come nigh the ‘vessels of the sanctuary, and the altar, that neither they nor you, also die’!—they for their presumption, and you for permitting it. To this was added—‘a stranger shall not come nigh unto you: ‘and ye shall keep the charge of the sanctuary, ‘and of the altar, that there be no wrath any ‘more upon the children of Israel’. The whole solemn charge was concluded by a renewal of the declaration, that the Levites had been ‘taken from among the children of Israel’, and ‘given as a gift for the Lord’: and their rights, maintenance, and principal duties, were again set forth⁴.

Succession in the High-Priesthood.

While the Levitical Hierarchy continued in its original integrity, a succession from father to son in the office of the first order, the high-priesthood, appears to have been an essential feature; and it is

⁴ Num. xviii. throughout.

found, with little variation, or interruption, as long as the chosen people continued in the favour of God, and the Church, established on his own plan, to be a peculiar object of his regard.

This is conspicuous in the generally long lives of the high-priests, and to this David seems to refer, when he says, speaking in the name of the Lord, who had 'chosen Sion for an habitation, for himself',—'I will deck her priests with health'.

No complete list of the actual high-priests is given by any one of the sacred writers; though an enumeration of them occurs in the three books of *Chronicles*, *Ezra*, and *Nehemiah*. In the first⁶ is, indeed, a continued list from Eleazar to the Captivity; but it is through the descendants of Phinehas, omitting altogether the members of the substituted family of Ithamar. The list in *Ezra*⁷ is his own genealogy—for he was the son of Seraiah, who was slain at the taking of Jerusalem; and this traces the succession backwards in the same way. The list given by *Nehemiah*⁸ is only of the six high-priests, from Jeshua, who returned from Babylon, to Jaddua. A list differing from these in some respects, in names particularly, is to be found in Josephus's 'Antiquities of the Jews'; and there is another in the Jewish Chronicle, *Seder Olam*, chiefly remarkable for its stating the respective monarchs under whom they officiated. The following Table is compiled principally from the canonical Scriptures, and the Apocrypha.

⁶ 1 Chron. v. 4—14.

⁷ Ezra vii. 1—5.

⁸ Neh. xii. 10, 11.

B.C.		Yrs. of Pthood
1490	(A. M. 2514). I. AARON, the first consecrated high-priest, (Lev. viii. 1-9.) great grandson of Levi, and elder brother of Moses, born B.C. 1572, died B.C. 1452, in the year of his priesthood	38

Nadab and *Abihu*, his two elder sons, two of the first consecrated priests of the second order, B.C. 1490, were struck dead for offering strange fire, the same year.

1452.	II. ELEAZAR, third son of Aaron, (Num. xxvii. 19, 21.) anointed at the same time with him, and invested with the high-priest's garments on his decease, B.C. 1452, (Num. xx. 28.) died B.C. 1406.	46
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Succession in the line of Eleazar.

(1 Chron. vi. 4-6.)

1406.	III. PHINEHAS, his son, (Jud. xx. 28.) remarkable for the zeal he shewed in the case of Cozbi and Zimri, (Num. xxv. 6-15.) and therefore was a promise made to him of an 'everlasting', —or a more continuing, 'priesthood': he died B.C. 1360.	46
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1360.	IV. ABISHUA, or <i>Abiezer</i> , or <i>Abiud</i> , his son, (1 Chron. vi. 4.) supposed to officiate in the time of Ehud the Judge. Died B.C. 1317.	43
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Succession in the High-Priesthood. 395

B.C.	Yrs. of Pthood.
1317. V. BUKKI, his son, (1 Chron. vi. 5.) supposed in the time of Shamgar. Died B.C. 1272.	45
1272. VI. UZZI, his son, (1 Chron. vi. 5.) supposed in the time of Gideon. Died B.C. 1227.	45
1227. ZERAHIAH, his son, (1 Chron. vi. 6.) supposed to be removed from the priest- hood for idolatry, as being alone a suf- ficient cause for the suspension of the promise to Phinehas, B.C. 1188.	39

*Succession in the line of Ithamar, fourth
son of Aaron.*

1188. VIII. ELI, (1 Sam. i. 9.) a descend- ant of Ithamar; a Judge of Israel forty years, (1 Sam. iv. 18.) put into the high-priesthood with the divine appro- bation, (1 Sam. ii. 27-30.) probably on the idolatry of the former line: his family denounced, and another house predicted: (1 Sam. ii. 31-36.) he died B.C. 1120, struck with grief at the cap- ture of the ark by the Philistines.	68
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Hophni and Phinehas, his sons, priests
of the second order, who might have
succeeded to the high-priesthood, slain
in battle in one day, before the death
of Eli, (1 Sam. iv. 11.) as predicted.
(1 Sam. ii. 34.)

396 *Inviolability of the Levitical Priesthood.*

B.C.		Yrs. of Pthood.
1120.	IX. SAMUEL probably acted as high-priest, above twenty years; supposed during the minority of the son of Phinehas. (1 Sam. vii. 9. ix. 12. x. 8. xi. 14, 15.)	21
1099.	X. AHITUB, son of Phinehas. (1 Sam. xiv. 3.)	1
1098.	XI. AHIAH, his son, (1 Sam. xiv. 3, 18.)	35
1063.	XII. AHIMELECH, his brother, son of Ahitub, (1 Sam. xxi. 1. xxii. 20.) destroyed by Doeg at the command of Saul, with eighty-five priests of the city of Nob, and their families and possessions. (1 Sam. xxii. 9-19.)	1
1062.	XIII. ABIATHAR, his son, a faithful follower of David, (1 Kings ii. 26.) and preserved by him from the general destruction; (1 Sam. xxii. 21-23.) but deposed from the high-priesthood by Solomon, for joining with Adonijah, (1 Kings ii. 22-27.) and apparently in fulfilment of the denunciation against the house of Eli. (1 Sam. ii. 31, 33. 35.)	44 or 48
	<i>Zadok</i> was probably the Sagan, or vice-priest, at this time, to whom the succession was expected to devolve. (2 Sam. viii. 17. xv. 24. 1 Kings i. 32, 44.)	
	<i>Line of Eleazar restored, in accordance with the promise.</i>	
1018 or 1014.	XIV. ZADOK, son of Ahitub,	

B.C.	Yrs. of Pthood.
son of Amariah, son of Meraioth, son of Zeraiah, descendant in the fifth degree from Phinehas, made high-priest by Solomon, 'in the room of Abiathar'. (1 Kings ii. 35. 1 Chron. xxix. 22.) In his family the succession continued until the Captivity, (Ezek. xlv. 15.) and probably till near the Christian era.	20 or 24
994. XV. AHIMAAZ, his son. (2 Sam. xv. 27. 1 Chron. vi. 8.)	32
962. XVI. AZARIAH, his son. (1 Ch. vi. 9.)	53
909. XVII. AMARIAH, according to Bedford. (2 Chron. xix. 11.)	14
895. XVIII. JOHANAN, his son. (1 Ch. vi. 9.)	49
846. XIX. AZARIAH II. his son. (1 Chron. vi. 10.) Of him is this record—'He it is that executed the priest's office in the Temple that Solomon built in Jerusalem, (1 Chron. vi. 10.) referring, it is generally supposed, to the zealous act of his respecting the king Uzziah, (see ante pages 274, and 374-5,) though some think this passage only means that he was the first high-priest who officiated in the Temple alone—his predecessor having done this in the Tabernacle before; and that this may be the reason why all the preceding ones of the house of Ithamar, up to Meraioth, are not named by Ezra. (Ez. vii. 2, 3.)	1

398 *Inviolability of the Levitical Priesthood.*

B. C.	Yrs. of Pthood.
Between the first and second Azariah, there is placed by Bedford, <i>Amariah</i> , (2 Chron. xix. 11.) <i>Jehoida</i> , supposed by some the same as <i>Johanan</i> , and <i>Zechariah</i> his son. (See <i>ante</i> page 269.)	
845. XX. AMARIAH II. his son. (1 Chron. vi. 10. 2 Chron. xix. 11.)	30
815. XXI. AHITUB II. his son. (1 Chron. vi. 11.) supposed by Lightfoot to be <i>Jehoida</i> . (2 Ch. xxiii. 1. &c. see <i>ante</i> p. 268-9.)	38
777. XXII. ZADOK II. his son. (1 Ch. vi. 12.)	13
764. XXIII. AZARIAH, according to Bedford, (and see 2 Chron. xxxi. 10.) perhaps his younger brother, or the same as referred to as the son of Johanan. But according to others URIJAH, who countenanced the idolatry of Ahaz. (2 Kings xvi. 10-1.)	45
719. XXIV. SHALLUM, son of Zadok. (1 Chron. vi. 12.)	49
670. XXV. HILKIAH, his son, (1 Chron. vi. 13.) who found the book of the law in the reign of Josiah. (2 Chron. xxxiv. 14. see <i>ante</i> p. 307, 8.)	50
620. XXVI. AZARIAH III. his son. (1 Chron. vi. 13. ix. 11. Ezra vii. 1.)	20
600. XXVII. SERAIAH, his son. (1 Chron. vi. 14.) He was the father of Ezra the governor, (Ezra vii. 1.) and was put to death at Riblah by Nebuchadnezzar, with	

B. C.	Yrs. of Pthood.
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587.	XXVIII. JEHOZADAK, his son; who 'went into captivity when the Lord carried away Judah and Jerusalem, by the hand of Nebuchadnezzar', (1 Chron. vi. 15.) and never returned.	13
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*Succession in the High-Priesthood, after
the Captivity.*

536.	XXIX. JESHUA, son of Jehozadak, returned from the captivity; and, with Zerubbabel, rebuilt the Temple, and set up the altar. (Ezra iii.) He acted under the immediate spirit of God, (Hag. i. 1, 14.) and is honourably spoken of in a vision by Zechariah the prophet. (iii. 1, &c.)	53
483.	XXX. JOIAKIM, his son. (Neh. xii. 10.)	30
453.	XXXI. ELIASHIB, his son, (Neh. xii. 10.) permitted the profanation of the Temple, by furnishing a chamber for Tobiah the Ammonite, which Nehemiah cleaned, and restored. (Neh. xiii. 4-9.)	40
413.	XXXII. JOIADA, his son. (Neh. xii. 10.)	40
373.	XXXIII. JONATHAN, or JOHANAN, his son, (Neh. xii. 11.) slew his brother Jeshua, who aimed at the priesthood through the influence of the Persian governor. This appears to be the first	

400 *Inviolability of the Levitical Priesthood.*

B.C.		Yrs. of Pthood.
	attempt against the established order since that of Korah against Aaron.	32
341.	XXXIV. JADDUA, his son; who met Alexander the Great.	20
	His younger brother, Manasses, mar- ried the daughter of Sanballat, and be- ing for this expelled the priesthood, a Temple was erected, at his instigation, on Mount Gerizim, at Samaria, of which he became the high-priest.	
321.	XXXV. ONIAS, his son.	21
300.	XXXVI. SIMON <i>the Just</i> , his son, a man most honourably spoken of in the book of Ecclesiasticus, for his care of the Temple, and the city; 'as the morning star in the midst of a cloud, and as the moon at the full'; and under a variety of other similes. (Ecclus. l. 1-21.)	9
291.	XXXVII. <i>Eleazar</i> , his brother, exer- cised the office during the minority of Onias—and was followed by	15
276.	XXXVIII. <i>Mannasseh</i> , another brother, who also held it till his death.	26
250.	XXXIX. ONIAS II. son of Simon the Just, denounced by Josephus as a most base and sordid character.	33
217.	XL. SIMON II. his son, who resisted Pompey on his impious entry into the Sanctuary.	22
195.	XLI. ONIAS III. his son, disturbed in	

B. C.	Yrs. of Pthood.
	20
175. XLII. JASON, his brother, through bribery, who was himself removed through a still higher bribe by	3
172. XLIII. ONIAS IV. or MENELAUS, another brother. This man was guilty of the grossest impiety, conniving at the sacrilege, and plunder of the Temple by Antiochus Epiphanes; and was at length put to a violent death. (See ante p. 350.) He was succeeded through the same means by	9
163. XLIV. LYSIMACHUS; and then XLV. ALCIMUS, or JACIMUS, a stranger to the family of Onias.	3

On his death the office remained vacant seven years. In the mean while the rightful successor, ONIAS, son of Onias III. retired into Egypt, where, at the permission of Ptolemy Philometer, he built a Temple; alleging the prophecy of Isaiah, 'In that day' (when Egypt should be called into the Church) 'shall there be built an altar to the Lord 'in the midst of the land of Egypt'. (Is. xix. 18-25.) Of this Temple he became the high-priest.

B.C.	Yrs. of Pthood.
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The Maccabæan High-Priests.

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| 153. | XLVI. | JONATHAN, brother of Judas Maccabæus. (See the account of him and his successors, <i>ante</i> pp. 345-347.) | 10 |
| 143. | XLVII. | SIMON, his brother. | 7 |
| 136. | XLVIII. | JOHN HYRCANUS, his son. | 30 |
| 106. | XLIX. | ARISTOBULUS, his son, who assumed the regal title. | 1 |
| 105. | L. | ALEXANDER JANNÆUS, his brother. | 27 |
| 69. | LI. | HYRCANUS II. his son, dispossessed by | |
| 69. | LII. | ARISTOBULUS II. his brother. | 6 |
| | | And then HYRCANUS again. | 23 |
| 40. | LIII. | ANTIGONUS, his son, with whom it may be reckoned terminated the Maccabæan, or Asmonæan high-priests. | 2 or 3 |
| 36. | LIV. | ANANELUS, of an obscure family. | 1 |
| 35. | LV. | ARISTOBULUS, grandson of Hyrcanus, immediately murdered. | |

From this time the office was disposed of at the will of the civil governor: and the legitimate succession being broken, the way was evidently clearing for the predicted substitution. The priesthood was passing from the house of Aaron, and a more purified order was now to be brought in, who 'should offer burnt-offerings, and do sacrifice continually'¹, when 'the offerings of Judah, and Jeru-

¹ Jer. xxxiii. 18.

salem' should again become 'pleasant unto the Lord, as in the days of old'²!

The office of the high-priesthood, it is clear, was held for life; and was transmitted, in regular succession, from the father to the eldest son, except in particular cases. These in the early age of the Church are for sufficiently obvious reasons. Nadab and Abihu, the two elder sons of Aaron³, were destroyed by fire from heaven, during the life-time of their father⁴, and therefore Eleazar, the third son, succeeded. The office was removed from his family to that of Ithamar, and restored again for the reasons that have been mentioned. Abiathar, the last of the house of Ithamar, was deposed by Solomon, for a conspiracy, which fulfilled the divine denunciation⁵; and Zadok, of the former family, was put in his place, evidently according to the divine promise⁶. With these exceptions, which seem entirely in accordance with the Almighty will, the succession was unbroken, until, and even through, the period of the Captivity; down to the time when God's favour, as has been remarked, was beginning to be withdrawn from his hitherto peculiar people.

The long lives of the high-priests during a period of 1300 years, and particularly the former part of it, is a circumstance of itself sufficiently indicative of the divine favour towards the Church; to the prosperity of which it must have had a pe-

² Mal. iii. 4.

³ Ex. vi. 23.

⁴ Lev. x. 1—3.

⁵ 1 Sam. ii. 31.

⁶ Num. xxv. 13.

culiar tendency: and a decided contrast in its state is visible in the latter times, when an irregular, or profligate assumption, of the office, was attended by a frequent change in the succession, and both the one and the other were regarded in a contemptuous light by the laity.

If from the twenty-eight to the time of the Captivity—903 years, three be deducted who held the office, each one year only, it will leave the average for the other twenty-five, no less than 36 years, and the average of the first thirteen who filled the office after the return from Babylon, for 365 years, even including one of eight years only, will be no less than 28 years: an extraordinary length of time, it must be granted, for forty-one persons each to hold such an office, uninterruptedly; and naturally leading to the conclusion that this was a work of God, for the furtherance of his own particular purposes!

The state of things, subsequent to this, forms a melancholy contrast! Occasionally, indeed, in the rapid succession that took place, one is observed continuing to hold his station for a like extended period, but even this, not without the most violent opposition, as in the case of Alexander Jannæus; or interruption to his power, as in that of John Hyrcanus.

In fact, the sacred office could be no longer regarded as conferring the eminent dignity and power it did on its former possessors: it was procured by violence, or by venality; and maintained by the same means: and as the Jewish

Church was thus polluted and degraded, the Aaronical Hierarchy itself now touched upon its dissolution. Judah had 'dealt treacherously', had 'profaned the holiness of the Lord, which he loved, and had married the daughter of a strange God'! Therefore did the Lord denounce, by the last of his prophets, that he would 'cut off the man that did this; the master, and the scholar, out of the tabernacles of Jacob; and him that offered an offering unto the Lord of hosts'⁷!

Review of cases of obedience and contempt.

The instances are numerous that might be adduced of God's great regard for his own ordinances, of the necessity and advantages of obedience to them, and of the danger of despising them. Much has been incidentally noticed in the course of the foregoing narrative, and the cases might be greatly multiplied.

The institution of a formal service may be seen from the beginning. The divine estimate of it, also, is plainly discoverable in the acceptance of Abel's sacrifice;—in the blessings conferred on Enoch, on Noah, and on the successive patriarchs and heads of the Church—Abraham, Isaac, and Jacob;—in the preservation of Joseph, and the Church in Egypt;—in the appointment of Moses, and of his successors, Joshua, the Judges, and Samuel;—in the successes, and prosperity of the

⁷ Mal. ii. 11, 12.

kings—David, and Solomon, and of those of the kings of Judah who walked generally in their steps.

On the other hand, the divine interference and judgments are no less seen, in the cases of those monarchs, though of the lawful line, who deviated from their example in an attention and obedience to the institutions, and public ordinances of God; and of the kings ruling over the Church at Samaria. Those latter followed, almost without deviation, or exception, the course adopted by Jeroboam, the proto-schismatick: who by a system of false worship, by his prophane ordinations to the priesthood, his changing of times and seasons, and his setting up places of public worship where the Lord God had not placed his name, ‘made Israel’ continually ‘to sin’, even to their destruction.

The Lord’s abhorrence of an unauthorised service, or a presumptuous will worship, is seen in the early case of Cain;—in that, perhaps, of the attempt by the tower of Babel;—in the cases of the mistaken zealot, Micah, of Gideon, and of Saul; and of the kings of Israel, the fathers, and supporters, of the schismatick Church in Samaria: while a like regard is discoverable for the sacred place which he had caused, expressly, to be built for his service, that he might ‘dwell’ among his people: whether during their wandering state in the wilderness, and for a time in the promised land; or when the Church was established in the Temple, on Mount Zion. God’s regard for his solemn ordinances is seen in the costly structure

of the moveable Tabernacle, and of the more sumptuous Temple; with their furniture, fit for the House of God; and all consecrated by a visible signal of acceptance from heaven!

When the more permanent building was finished, the Lord declared of it—‘I have chosen this place to myself, for an HOUSE OF SACRIFICE’!—‘I have chosen, and sanctified this House, that my name may be there for ever! and mine eyes, and mine heart shall be there perpetually’¹! A miraculous preservation of their lands, was promised to the people, ‘when they should go up to appear before the Lord their God’, in this, ‘his holy Temple’, ‘thrice in the year’, according to his ordinances². Towards this did the devout worshipper direct his looks, and his prayers³, even when at a distance—‘cast out of sight’, in ‘the belly of hell’, and the bowels of the deep⁴! Here were the petitions heard⁵, and from hence did God judge, and ‘witness against’ the children of men⁶.

The Lord God willed to be sanctified in every thing! In the *priests* that were appointed to come ‘near him’⁷, although they were considered ‘most holy’; and whatsoever even ‘touched them’ was to be regarded as ‘holy’⁸: and ‘before all the people’, likewise, would God ‘be glorified’⁹.—In the *altar*, on which the sacrifices were made⁰.—In the *Tabernacle*¹, and all ‘the *holy things* which they hallow’,

¹ 2 Chron. vii. 12, 16. ² Ex. xxxiv. 23, 24. ³ Ps. v. 7. cxxxviii. 2.

⁴ Jonah ii. 2—4.

⁵ Jonah ii. 7.

⁶ Mic. i. 2. Heb. ii. 20.

⁷ Ex. xix. 22. xxviii. 41. xxix. 44. xl. 13. Lev. xxi. 1—23.

⁸ Ex. xxx. 29.

⁹ Lev. x. 3.

⁰ Ex. xxix. 36, 37. xl. 10, 11.

¹ Ex. xxix. 44. xxx. 26.

and ‘offer unto the Lord’². Whatever had once been used in the service of the Sanctuary, even though by persons not authorised, was never again to be put to common purposes: for, thus used, it became, by the very act itself, ‘hallowed’, or sanctified³!

The same regard is to be seen in the separation, and ordination, of a priesthood for the ‘service of the Sanctuary’; and in their settled maintenance, and the preservation of their privileges, and dignity, by many miraculous displays of the Almighty interference, and favour.

It is testified by the visitation of the Philistines, and the destruction of their god, Dagon: by the punishment inflicted on Michal, David’s wife; on Belshazzar, Antiochus, Pompey, Crassus, and others: and by the Lord’s disregard to the supplications of even his own chosen people, when not presented before him in the way of his own institution—and according to those forms by which it was his pleasure to be addressed.

The Lord God, who is ‘a jealous God’, ‘whose Name is Jealous’⁴, declared of those who walked contrary unto him’, that he would ‘walk contrary unto them, also, in fury’⁵! The most dreadful plagues are denounced against Judah, and Jerusalem, for their neglect of his worship, and their going after idols, by him even, who, for a time, was ‘jealous for Jerusalem, and for Zion’⁶!

² Lev. xxii. 2, 15. xxvii. 28. Num. xviii. 32. Ezra viii. 28.

³ Num. xvi. 37, 38.

⁴ Ex. xx. 5. xxxiv. 14. Deut. iv. 24.

⁵ Lev. xxvi. 28.

⁶ Zech. i. 14. viii. 2.

In the midst of this, however, is to be seen the patience and long-suffering of God with the people, for the sake of those to whom he had vouchsafed his promises; particularly of his chosen servant David; and for the sake of ‘the holy city which he had chosen’⁷.

*Comparative view of the Church at Jerusalem, and the schismatick Church at Samaria*⁸.

A comparative examination of the history of the Church at Jerusalem, and that of the separated Church of Samaria, will, in particular, afford strong proofs of the difference there is, in the sight of God, between a nation observing his established ordinances, and one by whom they are disregarded, or profaned.

The religious establishment at Samaria was, at the very outset, contrary to the instituted order. They ‘turned their backs towards the Temple of the Lord, and their faces’, if not ‘towards the east’⁹, at least towards the emblems of idolatrous worship, which had been set up in opposition to the Church at Jerusalem, and the Temple on Mount Sion. It was for such a profanation, taking place, as it were, ‘at the door of the Temple of the Lord, between the porch and the altar’¹⁰, that Judah itself was at length cut off. But what she did after much occasional intermission, and a considerable lapse of time, Israel, her sister, did gree-

⁷ *Ante* pages 258, 265, &c. ⁸ See the Table *ante* pages 360, 361.

⁹ Ezek. viii. 16.

¹⁰ Ezek. viii. 16—18.

dily, and at first. 'Burning incense in the high places'; and 'serving idols', from the beginning, 'whereof the Lord had said unto them, Ye shall not do this thing'¹!

The circumstances that may be adduced, in which the two nations, during their collateral existence, differed as to the evident favour, and blessing of God, are remarkable, and consist of several particulars.

The first particular is in a regular and peaceful succession to the throne, from the father to the son. This is found in every instance in the annals of the kingdom of Judah, through the thirteen successive monarchs, with some partial, and momentary exceptions only. While with respect to the sovereigns of the kingdom of Israel, such succession occurs only nine times out of the nineteen; and the interruptions, and changes—nine times, are occasioned by violent means.

The next particular is in the comparatively longer reigns of the kings of Judah; the thirteen reigning 207 years: averaging twenty-one and a quarter each. While with respect to Israel, although five of these were permitted to reign such a length of time—137 years, as made the same average, for the purpose, apparently, as in some cases it is expressly so, of effectuating some special objects of God, yet the whole number of rulers—nineteen—reigned but 254 years: making the general average thirteen years and a half

¹ 2 Kings xvii. 11, 12.

only, and with the exception of the five long reigns, not eight years and a half to each.

The third particular is in the circumstance of the peaceable death, and burial, of the sovereigns of Judah. Most of these died a natural death, and were buried in the sepulchres of their fathers, with appropriate honours: an acknowledged public mark of respect, as this is frequently declared, and appears to be further implied, in the notice 2 Chron. xxxv. 25.—‘they are written in the Lamentations’. While of the schismatick kings, the majority, even ten out of the nineteen, came to a violent death. Four of them were destroyed according to direct prophecies, and some were denied burial even by the Almighty decree.

The fourth particular is the comparative state of prosperity, and peace, that attended the one over the other. War, with all its horrors, was indeed frequently denounced, and brought upon the Church for its rebellion, and forgetfulness of God. But this evidently, in many instances, was as a means of correction, like even the last great attack, and conquest. The kingdom of Israel, it will be found, on the contrary, was hardly ever at peace; and the final visitation, and capture, were fatal to its existence!

A fifth particular is in the different time—the space, that was given to each for repentance. The one nation was carried away captive, in 254 years after its establishment: the other continued above 500 years; and, during much of this period, in the favour of God, and in a state of peace with

neighbouring nations. The difference of treatment, also, during the captivity is not to be forgotten. The ten tribes of Israel are never spoken of, or to be recognised, but as in a state of abject slavery: while a very different treatment of the people of Judah is proved by the cases of Daniel, and the youths at Babylon; by the rank of Nehemiah, at the court of Persia; by the confidence, and favours, shewn to him, and Ezra; by the preservation of the person, and dignity, of the high-priest; and by the circumstances attending the return of the people to their own land, under the decree of Cyrus, and the Almighty protection.

The cause of all this is to be found in the original schism of 'Jeroboam, the son of Nebat, who made Israel to sin', 'by his provocation wherewith he provoked the Lord God of Israel to anger'²; and in his successors, and the nation at large, 'cleaving to the sins of Jeroboam'³, walking after his ways, and wittingly, and willingly, continuing the same abominations'⁴. (See the Comparative Table, *ante* pp. 360, 361, and the respective histories—of Judah, 255—280, 296—338: and of Israel, 280—295.)

An objection may, perhaps, at first sight present itself, arising both from the nature of the origin, and of the termination, of each government. But a little consideration will obviate this.

It may be objected both that the origin of the one government—that of Judah—the legitimate

² 1 Kings xv. 30. ³ 2 Kings iii. 1—3. ⁴ 2 Kings x. 29. xv. 24.

Nurse of the Church, was contrary to the manifest will of God; and that the foundation of the other—the monarchy of Israel, was expressly countenanced by him. But it is to be observed, that the establishment of the first was, probably, as has been before shewn, premature, only, to the divine intention of establishing a King over the Church. And that the other was not commanded, as a divine institution, but was permitted, only, as an instrument of vengeance in the hand of God, for a purpose expressly foretold. It was the Lord that ‘rent Israel from the house of David’; but it was the people that rashly, and presumptuously ‘made Jeroboam king’; and then, Jeroboam—thus made by rebellion, ‘drave Israel from following the Lord, and made them sin a great sin’, ‘walking in all the sins of Jeroboam, which he did, until the Lord removed Israel out of his sight’⁵!

By the same instrumentality, also, a retaliation soon followed. Nadab, the son of Jeroboam himself, after reigning two years only, was, with all ‘the house of Jeroboam’, slain by Baasha, another usurper, in the prosecution of his own wicked designs; and not ‘any that breathed’ were ‘left to Jeroboam’, ‘according unto the saying of the Lord’, by the prophet Ahijah⁶. In fact, if an argument of legitimacy might be founded on this establishment of the kingdom of Israel, then might a general argument also be maintained in favour of treachery, and murder! for the declared purposes

⁵ 2 Kings xvii. 21 — 23.

⁶ 1 Kings xv. 29, 30. xiv. 10, 11.

of God are seen, on more occasions than one, to be carried into effect by these forbidden, and unnatural means.

With respect to the termination of both governments, although the same fate apparently attended them, as both were carried away into captivity by their enemies, and this expressly, and as it had been foretold them, for their disobedience and impiety, yet, let it be observed, that the measure of iniquity, as regards the kingdom of Israel, seems to have been more completely filled up, and the punishment was more decisive. This nation was not carried into captivity as a temporary chastisement, and to prove whether they would return to the Lord, as was evidently the case with respect to Judah⁷, to whom was promised a return from their captivity, and a future glory⁸; but their name was altogether blotted out. They were absorbed among the heathen, and never again restored to their possessions, or the worship of their fathers.

On the other hand, the captivity of the Church—of God's more obedient people, was temporary only: seventy years 'determined', and 'finished the transgressions', and restored them to the favour of God, and to a full enjoyment of their ancient privileges, their Temples, and their ordinances.

⁷ Is. i. xxviii. xl. xli. xlii. 18—25.

⁸ Is. xliii. xlv. 1—4. xlviii. 20. and see Jer. and Ezek. throughout.

The harmony of the divine dispensation, with respect to the institution and maintenance of an established priesthood, is perhaps rather exemplified, than diminished by an apparent exemption admitted to the general rule. A body of men, equally appointed and inspired by the divine will, and confined generally to a particular age of the Church, appears to have been authorized, in order to the more complete fulfilment of their mission, to take part, occasionally, in the priest's office.

Excepted case of the Prophets.

By 'the mouth of the prophets'⁹, less confined as to place, and office, than the members of the regular priesthood, God was pleased, from the earliest age to the gathering in of the Gentiles, on particular occasions, and at uncertain intervals, to make his public revelations to mankind. In these there appears to have been invested, in a certain degree, and for the more effectual accomplishment of their varied missions, a right to offer sacrifice, and make intercession; and thus far to minister in the priest's office. They are accordingly in some instances, termed both 'priests', as Moses and Aaron by David⁰, and 'preachers', as Noah by St. Peter¹. Moses is called by the Jews themselves 'the Priest of priests'.

The case of Abraham is remarkable. He was recognized as 'a prophet' by God, when he vouch-

⁹ Ac. iii. 18.⁰ Ps. xcix. 6.¹ 2 Pet ii. 5.

safed to appear in a dream to Abimelech, and was commissioned to 'pray' for the king, as a priest, although he had himself occasioned the error of the monarch by a subterfuge with respect to his wife².

The prophetic office, including this duty, was probably exercised by all the patriarchs, the heads of the Church in their respective generations: and there are notices of express revelations of God's will, and intentions, having been made to most of them, and of these many, in such character, exercised the priest's duties. First—to *Adam* himself, probably when he was enabled to give names to 'every living creature'³:—to *Enoch*, who at that early period predicted the coming of the Lord to judgment⁴:—to *Noah*, who was particularly termed 'a preacher of righteousness'; and who, for 120 years, foretold the coming destruction of 'the world of the ungodly'⁵:—to *Abraham*, the first expressly termed by God 'a prophet'⁶:—to *Melchisedek*, who blessed him, and confirmed to him the promises of God⁷:—to *Isaac*, enabling him on several occasions to declare the will of the Lord—(see Gen. xxvi. 24, 25. xxvii. 29, 37, 39, 40.)—to *Jacob*, with very particular communications of the divine favour: (see Gen. xxviii. 13. xxxi. 11, 54. xxxii. 28. xxxv. 1. xlv. 2. xlix. 3-10.)—and to *Joseph*, the happy instrument of his favour to the Church⁸.

So also to others, further removed from the know-

² Gen. xx. 17, 18.

³ Gen. ii. 19. iii. 20.

⁴ Jude 14.

⁵ 2 Pet. ii. 5.

⁶ Gen. xx. 7.

⁷ Gen. xiv. 19

⁸ Gen. xli. 25—36. l. 20, 21.

ledge of God:—to *Job*, in the midst of calamities, that his ‘Redeemer liveth’;—and who also offered sacrifices⁹:—to *Jethro*, who ‘took a burnt-offering and sacrifices for God’¹—and to *Moses*, continually, that eminent *type* of the ‘great Prophet’², that the Lord God would ‘raise up, like unto him’, and the ‘prophet that should come into the world’³, ‘like unto whom (Moses) there arose not a prophet since in Israel’⁴.

From the time of *Moses* a succession is to be found of chief prophets, or ‘fathers’, as they are generally called, even by the monarch himself⁵. *Samuel*, illustrious in his day, was ‘established to be a prophet of the Lord’, and the Lord ‘revealed himself’ to him, ‘in Shiloh, by the word of the Lord’⁶. In his time are the prophets first spoken of as a body’—a sacred ‘company’⁷, bred up, and regularly educated in ‘schools’, or ‘colleges’⁸, established in particular cities. Such were Bethel⁹, from hence perhaps called ‘the hill of God’¹⁰; *Naioth*¹, *Jericho*², *Gilgal*³, *Jerusalem*⁴. They were first established, probably, in the cities originally devoted to the Levites: and in these seminaries, being separated from the world, they were maintained as well as taught⁵, probably by the labour

⁹ Job i. 5. xix. 25. xlii. 8.

² Luke vii. 16. xxiv. 19.

⁴ Deut. xxxiv. 10.

⁶ 1 Sam. iii. 20, 21.

⁸ 2 Kings xxii. 14.

¹⁰ 1 Sam. x. 5.

² 2 Kings ii. 5.

⁴ 2 Kings xxii. 14, &c.

¹ Ex. xviii. 12.

³ Jo. vi. 14. Deut. xviii. 15, 18.

⁵ 2 Kings ii. 12. vi. 21. xiii. 14.

⁷ 1 Sam. x. 5.

⁹ 2 Kings ii. 3.

¹ 1 Sam. xix. 18—24.

³ 2 Kings iv. 38.

⁵ 2 Kings iv. 38. vi. 1-7.

of their own hands, and they were known by the appellation of ‘the sons of the prophets’⁶!

Over the body, as in every similar case, was a head, or governor, emphatically termed ‘prophet’, or the prophet⁷. This, first of all, was *Samuel*, who was expressly ‘appointed over them’, that is, the sacred body, at large—‘the company of the prophets prophesying’⁸. *Elijah*, probably, was after him, since he was expressly directed by God to anoint *Elisha*, the son of Shaphat, ‘to be prophet in his room’⁹.

They appear sometimes to have succeeded to the office as a family inheritance⁰; and when any deviation from the common course occurred, as was the case with the prophet *Amos*, it seems directly expressed. For he says, ‘I was no prophet, ‘neither a prophet’s son, but I was an herdman, ‘a gatherer of sycamore fruit; and the Lord took ‘me, as I followed the flock, and said unto me, ‘Go, prophecy unto my people Israel’¹.

They were taken indiscriminately from any of the tribes: and, as has been shown, separated for their peculiar missions. Some being ‘sanctified’—‘ordained a prophet unto the nations’, even ‘from the womb’: as *Isaiah*², *Jeremiah*³, *John the Baptist*⁴, and the ‘great Prophet’, our Lord himself⁵.

Without such commission, or appointment, either general, or special, no one attempted to exercise

⁶ 2 Kings ii. 3–15. vi. 1, &c. ⁷ 1 Kings xix. 16. 2 Sam. vii. 2, &c.

⁸ 1 Sam. xix. 20.

⁹ 1 Kings xix. 16.

¹ Amos vii. 14, 15.

⁰ Amos. vii. 14.

² Is. xlix. 1, 5.

³ Jer. i. 5.

⁴ Luke i. 15.

⁵ Luke i. 31. ii. 21.

this office; to ‘run without being sent’; and when sent, or permitted to go, it was generally under the caution, on pain of death, not to ‘presume to speak a word in his name, more or less, which was not commanded’, not to diminish a word therefrom⁶. Both the speaking, and refraining, were from the Lord. He opened the mouth⁷, and he made ‘the tongue cleave to the roof of the mouth’⁸,—both these, that the people to whom they were sent, might know that ‘he was the Lord’⁹! The case of ‘Balaam, the soothsayer’, particularly exemplifies this⁰.

The tokens of God’s vengeance for any disobedience herein, were indeed multifarious: the punishment threatened was sometimes by ‘sword, and famine’¹—sometimes by being carried into captivity, and there slain, as by being roasted in the fire’²,—by public degradation from the office, and dispossession of the proper attire³,—by being put to death, either under a public sentence, or by a private visitation⁴; and the crime was sometimes visited even on their posterity⁵.

The commission being of an extraordinary nature, the power of working miracles was super-added. Thus *Elijah* miraculously increased the widow’s barrel of meal, and cruse of oil: and restored her son to life⁶. Thus *Elisha*, with his

⁶ Deut. xviii. 20. Jer. xxvi. 2.

⁸ Ezek. iii. 26, &c.

⁷ Ezek. iii. 27. xxiv. 27. xxix. 21. xxxiii. 22. ⁹ See last references.

⁰ Num. xxii. xxiv. ² Jer. xx. 6. xxix. 21, 22. ¹ Jer. xiv. 15.

³ Ezek. xiii. 9. Zech. xiii. 4.

⁵ Jer. xxix. 31, 32.

⁴ Deut. xiii. 5. xviii. 20. 1 Kings xiii. 26. Jer. xxviii. 1 6.

⁶ 1 Kings xvii. 10, 24.

mantle, divided the waters of Jordan⁷: he also healed Naaman of his leprosy, and transferred it to his own unworthy servant⁸. They were gifted with the knowledge of events not occurring in their presence; as *Elisha* knew what the venal Gehazi was doing⁹. The ‘signs’, and ‘wonders’, that accompanied their mission, were generally striking, and appropriate, and sufficiently obvious for the people to know whether they were of God, or not⁰. *Elisha*’s gift was confirmed to him by a sign, as promised by *Elijah*, that he should see him when taken ‘into heaven’¹.

To these miraculous powers God seems to refer, when he challenges to an exhibition of the same², and *David*, also, when he says, ‘We see not our ‘tokens, there is not one prophet more’³! *St. Paul*, at a future day, speaks of the ‘mighty signs, and wonders’ wrought through ‘the power of the spirit of God’⁴—‘the signs of an apostle, wrought in signs, and wonders, and mighty deeds’⁵.

It cannot fail to be seen that the prophetic office was sometimes committed to females, of whom mention is frequently made, and that in a way implying considerable influence and authority. This was evidently the case with *Huldah* the prophetess⁶, *Deborah*⁷, and others.

The prophets generally executed their commis-

⁷ 2 Kings ii. 14.

⁸ 2 Kings v. 26.

¹ 2 Kings ii. 9—12.

² Ps. lxxiv. 10.

³ 2 Cor. xii. 12.

⁴ 2 Kings v. 14, 27.

⁵ Dent. xiii. 1—4. xviii. 22.

⁶ Is. xli. 22, 23.

⁷ Rom. xv. 18, 19.

⁸ 2 Kings xxii. 14.

⁹ Jud. iv. 4.

sion with great boldness; for their 'faces' were made strong for this purpose; their 'forehead, as an adamant; harder than flint'⁸: and without ambiguity, under the cloak of which the heathen soothsayers sheltered themselves. Their denunciations were uttered publicly, according to the directions given, 'Cry aloud, spare not! lift up thy voice 'like a trumpet, and shew the people of God their 'transgressions'⁹, 'standing in the gates of the Lord's house', or of the city, or palace, and 'proclaiming the word'¹⁰, or walking barefoot about the city.

Even when there was somewhat of unwillingness felt this was overcome by an irresistible influence. When *Jeremiah* determined not to 'make mention of the Lord, nor speak any more in his name', then, said he, 'his word was in my heart, as a burning fire shut up in my bones, and I could not stay'¹. Thus was *Balaam* constrained to bless, where he hoped to have cursed; and *Jonah* was compelled, by a frightful visitation, to proceed on the errand which he had endeavoured, by flight, to avoid. This secret power the prophet was sometimes unconscious of. *Jeremiah* declared his inability—'I cannot speak, for I am a child'². But when they felt it they exclaimed, 'the Lord God has spoken, who can but prophesy'³! and under the divine impulse, the messengers of Saul, and he himself, prophesied⁴.

Thus were they 'full of power, by the spirit of

⁸ Ezek. iii. 8, 9.

⁹ Jer. vii. 2. xxii. 1—4.

³ Amos iii. 8.

⁹ Is. lviii. 1. and Amos iii. 6.

¹ Jer. xx. 9.

² Jer. i. 6.

⁴ 1 Sam. xix. 20—24.

the Lord', 'to declare unto Jacob his transgression, and unto Israel his sin'⁵. The Lord gave them 'the tongue of the learned', to 'know how to speak a word in season'⁶, and 'put words in their mouth'⁷. Thus were they enabled to reprove even monarchs to their faces; as *Nathan* did *David*⁸—*Elijah*, *Ahab*⁹, and 'the man of God', *Jeroboam*, and his idolatry⁰: also to overthrow idolatrous worship; as *Elijah* confounded, and destroyed the priests of *Baal*¹, and by their important co-operation was the public religion, no doubt, greatly maintained, and advanced.

God also 'magnified' them in the sight of the people², and they were revered³, and, as it were worshipped by them, by 'bowing to the ground'⁴, and were obeyed, and held in the highest estimation by the monarchs themselves⁵. Thus *Rehoboam* yielded to *Shemaiah*⁶, *Ahab* to *Elijah*⁷, *Amaziah* to 'the man of God'⁸, and the host of *Israel* under *Pekah*, to *Oded*⁹. Thus was *Balaam* honoured by *Balak*⁰, and *Isaiah* by *Hezekiah*¹.

The commission with which they were invested, was recognized, and verified by signal interpositions of the divine power: as in the case of *Miriam*, for murmuring against *Moses*²: of *Korah*, as before detailed³: of *Jeroboam*, when he put forth his hand against the 'man of God'⁴. And by a pre-

⁵ Micah iii. 8.⁶ Is. l. 4.⁷ Jer. i. 7-9.⁸ 2 Sam. xii. 7-12.⁹ 1 Kings xxi. 17-24.⁰ 1 Kings xiii. 1-3.¹ 1 Kings xviii.² Josh. iii. 7. iv. 14.³ Num. xxvii. 20.⁴ 2 Kings ii. 15. iv. 37.⁵ 1 Kings xii. 21-24.⁶ 1 Kings xxi. 27.⁷ 2 Chron. xxv. 5-10.⁸ 2 Chron. xxviii. 6-15.⁹ Num. xxii. 15.⁰ Num. xxii. 15. Jud. iii. 20.¹ 2 Kings xix. 2, 4.² Num. xii. 10.³ Ante p. 381-386.⁴ 1 Kings xiii. 4.

cise fulfilment of the threats they denounced: as in the case of Zedekiah, the false prophet, and Ahab, king of Israel⁵: of the unbelieving lord of Samaria⁶: of the mocking youths of Bethel⁷: of Gehazi: and of the unbelieving soldiers of Ahaziah⁸.

Their requests, also, made on urgent occasions, were accorded: as when the sun stood still at the desire of *Joshua*⁹; and when fire came from heaven at the prayer of *Elijah*⁰. This it had been declared to *Moses* the Lord would do¹, and they acted in expectation of it: as when *Elijah* declined not the 'hard thing', asked by *Elisha*².

The responsibility cast upon them by these powers was equivalent; and they could not plead ignorance for disobedience. This was exemplified in the case of '*the man of God*' sent from Judah to Bethel; who was put to death for suffering himself to be deceived even by a brother prophet³.

The prophecies they uttered, and the miraculous, and exact fulfilment of them, though even sometimes apparently in contradiction one to the other, as those by *Jeremiah* and *Ezekiel* respecting the fall of Zedekiah, king of Judah⁴, it would be endless to detail. This alone affords sufficient proof of the divine nature of their appointment: and of the folly, and danger, of any one, not duly qualified and sent, arrogating the same office. Let it, however, be observed, that the Lord reserved

⁵ 1 Kings xxii. 28, 34.

⁶ 2 Kings vii. 2, 17.

⁷ 2 Kings ii. 23, 24. ⁸ 2 Kings i. 9-15.

⁹ Josh. x. 12-14.

⁰ 1 Kings xviii. 38.

¹ Deut. xviii. 21, 22.

² 2 Kings ii. 9-14.

³ 1 Kings xiii. 6-26. ⁴ Jer. xxxiv. 3-5. Ezek. xii. 13. & ante p. 317.

to himself the right to alter, or revoke his own purposes, according to his sovereign will, and pleasure, as well as to 'frustrate the tokens of liars', and 'confirm the word of his servants'⁵. This he has himself declared: and that, whether in the case of nations, or individuals, he will, on their repentance, 'repent' him 'of the good', or 'the evil', he 'thought to do': making or 'marring', as the potter do, his 'vessel of clay'⁶. Thus did he in the illustrious case of Nineveh: though even to the dissatisfaction of the prophet whom he had sent⁷.

The prophetic office did not entirely cease with the Jewish dispensation; but was exercised, with a similar relation to the priesthood, in the Gospel age: as particularly by *John the Baptist*⁸. The gift is found in *Zacharias*, his father; in *Simeon*, and *Anna*, expressly called 'a prophetess': and the DAUGHTERS of Philip, the Evangelist, also 'did prophesy'⁹. So *Caiphas* unconsciously 'prophesied'¹⁰; and others were inspired for particular purposes: as *Agabus*¹.

From the whole it then fully appears, that the case of the *Prophets*, and the share they took in the duties of the priesthood, afford neither warrant for an undue assumption of these powers, nor any argument against the inviolability of the priesthood, in any stage, or condition of the Church.

⁵ Is. xliv. 25, 26.⁶ Jer. xviii. 1-10.⁷ See Jonah iii. iv.⁸ Luke vii. 26-28.⁹ Jo. xi. 51.⁹ Luke i. 67. ii. 25-35, 36-38. Ac. xxi. 8, 9.¹⁰ Matt. x. 41. and see Ac. xi. 27, 28. and 1 Jo. iv. 1.

CHAPTER XIII.

REVIEW OF THE SPIRITUAL NATURE OF THE LEVITICAL SERVICE; AND THE CORRESPON- DENCE OF THE CHRISTIAN SERVICE THERETO.

THE RITUAL OF THE JEWISH CHURCH—THE SPIRITUAL NATURE
OF THE JEWISH SERVICE—EXAMINATION OF THE TYPES, AND
PREFIGURATIVE CEREMONIES—CORRESPONDENCE IN LANGUAGE
BETWEEN THE OLD, AND NEW TESTAMENT WRITERS.

On the Ritual of the Jewish Church.

IT was observed on concluding an account of the Levitical sacrifices, and holidays, in a former Chapter¹, that although so much is done away with, some ceremonial worship still remains. A Hierarchy, a formal economy, and a Ritual service, there are still found in the Church. Under the former dispensation, indeed, more of the shadow appeared, and under the latter is there more of the reality; but to both were the good tidings of salvation preached. ‘Unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it’².

¹ See Chap. V. p. 149-150.

² Heb. iv. 2.

The great fault of the mass of worshippers in the Jewish Church was, as it has been there observed, that they rested in these outward ordinances, which, therefore, became an abomination unto the Lord! This was not, however, the case with all. The devout Jews—those who were ‘waiting for the consolation of Israel’¹, the true children of faithful Abraham, these, though they had not yet ‘received the promises’, had ‘seen them afar off, and were persuaded of them, and embraced them’²; and with the same hope as the spiritual seed of Abraham now profess, did they worship before God, in his holy Temple.

The ritual of the Church, even in the early days of its existence, appears to have been no less settled according to a pattern, as communicated by God to Moses, than the form, and furniture of the Tabernacle, and the consecration of the priesthood. This is made probable by many passages in which the divine directions are specifically given; and the various features of a formal service are found dispersed about, and as much in detail as can justly be expected. Thus ‘the Lord speak unto Moses, saying, ‘speak unto Aaron and his ‘sons, saying: on this wise ye shall bless the children of Israel, *saying unto them*’³, &c.

Before the erection of the Tabernacle—the declared habitation of God upon earth, it may be gathered that there was a ceremonial mode of public worship; for the singing of Moses, and

¹ Luke ii. 25.² Heb. xi. 13.³ Num. vi. 22, 23.

the children of Israel, on their deliverance from the host of the Egyptians, carries with it no appearance of being a new thing. ‘Moses and the children of Israel sang this song unto the Lord, and spake, *saying*—‘the Lord is my strength, and song, ‘and he is become my salvation’! ‘the Lord is a ‘man of war, the Lord is his name! Pharaoh’s ‘chariots, and his host, hath he cast into the sea! ‘his chosen captains also are drowned in the Red ‘Sea’! ‘Thy right hand, O Lord, is become glorious in power’! ‘Who is like unto thee, O Lord, ‘among the gods; who is like unto thee; glorious in ‘holiness, fearful in praises, doing wonders’! On this, ‘Miriam the prophetess, and all the women, with timbrels and dances, answered them’, in these words, being evidently in chorus, and re-echoing some of the leading sentiments of the song: ‘Sing ‘ye to the Lord, for he hath triumphed gloriously! ‘the horse and his rider hath he thrown into the ‘sea’⁵!

On the establishment of the priesthood the form of the blessing, above referred to, was given unto the priests. It runs in these words, which the Church has generally agreed contains an ascription of praise to the holy, glorious, and blessed Trinity. ‘The Lord bless thee, and keep thee! The Lord ‘make his face shine upon thee, and be gracious ‘unto thee! The Lord lift up his countenance ‘upon thee, and give thee peace’⁶!

Whenever the ark was removed, the use of a

⁵ Ex. xv. 1–21.

⁶ Num. vi. 24–26.

formal, solemn address to God seems to have been prescribed : and again when it halted, and was re-erected: for it is mentioned as if always taking place, as a matter of course, after the first institution—‘And it came to pass when the ark set forward, that Moses said, ‘Rise up, Lord, and let ‘thine enemies be scattered; and let them that ‘hate thee, flee before thee’! And when it rested, he said, ‘Return, O Lord, unto the many thousands of Israel’⁷.

Of the mode of public prayer, and deprecation of God’s wrath, several specimens are furnished. In the case of a man found slain, and the murderers not known, the elders of the nearest adjoining city were to offer a sacrifice of an unworked heifer, by the hands of the priests; and washing their hands over it, to use the following form of deprecation. ‘Our hands have not shed this blood, ‘neither have our eyes seen it. Be merciful, O ‘Lord, unto thy people Israel, whom thou hast re- ‘deemed, and lay not innocent blood unto thy people of Israel’s charge’⁸. On obedience to this ceremony, God promised that ‘the blood should be forgiven them’; adding these emphatic words—‘So shalt thou put away the guilt of innocent ‘blood from among you, when thou shalt do that ‘which is right in the sight of the Lord’⁹: evidently implying that the obedience to this ordinance was the doing that which would appear right in the sight of the Lord.

⁷ Num. x. 35, 36.⁸ Deut. xxi. 7, 8.⁹ Deut. xxi. 9.

The prayer of Daniel the prophet, authorised to present the supplications of the people before God⁰, when he was ‘confessing his sin, and the sin of his people Israel’, seems constructed of sentiments common in the mouth of the Church: ‘O my God, incline thine ear, and hear! open thine eyes, and behold our desolations, and the city which is called by thy name! for we do not present our supplications before thee for our righteousnesses, but for thy great mercies! O Lord, hear! O Lord, forgive! O Lord, hearken and do! Defer not, for thine own sake, O my God: for thy city, and thy people are called by thy name’¹. The confession of Job, also, appears to refer to some form then in use. ‘Surely it is meet to be said unto God, ‘I have borne chastisement, I will not offend any more’²!

Of thanksgiving a public form is referred to, on the finding out water in their necessity. ‘Israel sang this song, ‘Spring up, O well; sing ye unto it! The princes digged the well, the nobles of the people digged it, by the direction of their lawgiver, with their staves’³. On which it may be observed, that the latter part seems to be a chorus to the former. The song on the destruction of Sisera, and his host, cannot but have been a deliberate composition, if the words by which it is introduced have their literal meaning: ‘Then sang Deborah, and Barak, the son of Abinoam, on that day, saying’⁴, &c. The construction of the

⁰ See ante p. 415 – 424.

² Job xxxiv. 31.

³ Num. xxi. 17, 18.

¹ Dan. ix. 18—20.

⁴ Jud. v. 1.

whole is very artificial: and many parts of it so poetic and beautiful, as hardly to have been uttered unpremeditatedly, unless by one person only, under divine inspiration.

The daily thanksgiving offered in the Temple was clearly a set form: for it is said ‘David delivered first this psalm, to thank the Lord, into the hand of Asaph, and his brethren—‘Give thanks unto the Lord, call upon his name’: concluding, ‘O give thanks unto the Lord; for he is good: for his mercy endureth for ever!’ ‘And say ye, ‘Save us, O God of our salvation, and gather us together, and deliver us from the heathen; that we may give thanks to thy holy name, and glory in thy praise! Blessed be the Lord God of Israel for ever and ever!’ To this ‘all the people said, ‘Amen, and praised the Lord’⁵.

Many other Psalms of David were composed for the public service; as appears from their being addressed, or delivered to the chief musicians. As the fourth to the chief musician upon *Neginoth*—the stringed instrument, it is supposed, with which it was to be accompanied. The fifth psalm ‘to the chief musician upon *Nehiloth*’—signifying either the time, or the instrument. The sixth ‘on *Neginoth* upon *Sheminith*’—that is, the eighth, or shrillest note; as ‘*Alamoith*’, mentioned in another place⁶, is supposed to be the lowest; and ‘*Muth-labben*’⁷, the medium or mean. Again, the psalms viii. lxxxi. lxxxiv. have—‘upon *Gillith*’, meaning also

⁵ 1 Chron. xvi. 7, 8, 34, 36.

⁶ 1 Chron. xv. 20, 21.

⁷ Ps. ix.

either a tune, or an instrument. Various other names are found, indicating similar directions. Another title, is '*Michtam* of David, a golden psalm, affixed to the sixteenth and fifty-sixth.

Some, as psalms xxxii. &c. are prefaced with the word '*Maschil*' ('an instruction'), as conveying instruction to the Church. In some cases the name of the chief musician is mentioned, as at psalm xxxix. '*Jeduthun*', who was one of the principal singers, 'expressed by name'⁸. Many are mentioned as composed 'for the sons of Korah', as psalms xlii. xlv. &c. Others appear to have been made upon some well-known song, as psalm lvi. '*Jonath elem-rechokim*'—('the dumb dove afar off'.) Other words indicate a kind of preface, or table of contents to the psalm, as to psalm lvii. '*Al-taschith*', ('destroy not'.) Some psalms appear to have been composed for particular private occasions: as the cii. entitled 'A prayer of the afflicted 'when he is overwhelmed, and poureth out his 'complaint before the Lord'.

The office of the Levites, amongst other things, was 'to stand every morning to thank, and praise the Lord; and likewise at even'⁹. And on the great feast of the dedication of the Temple, the voice of 'the trumpeters and singers'—'the Levites which were singers, all of them of *Asaph*, of *Heman*, and of *Jeduthun*', being arrayed in white linen, with cymbals, and psalteries, and 'one hundred and twenty priests sounding with trumpets'

⁸ 1 Chron. xvii. 41.

⁹ 1 Chron. xxiii. 30.

standing 'at the east end of the altar'—these all were 'as one'—making 'one sound to be heard in praising, and thanking the Lord', in these set words, the concluding words of the psalm before noticed, 'For he is good; for his mercy endureth 'for ever'⁰!

The same was done by the Levites on the solemn fast proclaimed by Jehoshaphat; when they 'stood up to praise the Lord God of Israel with a loud voice on high': while, as it appears probable, the king, 'with his face to the ground, and all Judah and Jerusalem, fell before the Lord, worshipping the Lord'¹. So on Hezekiah restoring the true religion, and the service of the Lord, he 'commanded the Levites to sing praises unto the Lord, with the words of David, and Asaph, the seer'; 'and he, and all the people bowed their heads, and worshipped': singing 'praises with gladness'².

On the laying the foundation of the second Temple, also, 'the priests in their apparel' were set 'with trumpets; and the Levites, the sons of Asaph, with cymbals, to praise the Lord, *after the ordinance of David, king of Israel*; and they sung together by course in praising, and giving thanks unto the Lord', in the now common chorus in the Church—'because he is good, for his mercy endureth for ever towards Israel'³! There can be no doubt that the same form was used under David himself, when, after 'blessing the Lord before

⁰ 2 Chron. v. 12—13.

¹ 2 Chron. xx. 18, 19.

² 2 Chron. xxix. 28—30.

³ Ezra iii. 10, 11, 1 Chron. xxv. 1.

all the congregation', on their making their offerings for the Temple, he said, 'Now bless the Lord your God! and all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped'⁴.

The same service is seen to have been performed under Nehemiah: when 'the chief of the Levites', 'with their brethren over against them', were set 'to praise and to give thanks *according to the commandment of David*, the man of God, ward over against ward', and it is expressly said, that 'in the days of David, and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God'⁵!

David, the inspired psalmist, himself makes this declaration, 'I will praise the name of God with a 'song, and will magnify him with thanksgiving': for this, says he, 'shall please the Lord better than an ox or bullock that hath horns and hoofs'⁶: and many of his own psalms, and those collected by him for the service of the Church, were evidently composed, and adopted under this feeling. Amongst these are the cxxxvi. with a running chorus throughout,—'for his mercy endureth for ever': and the cxxxv. particularly incites to praise and thanksgiving, 'Praise ye the Lord. Praise ye the name 'of the Lord; praise him, O ye servants of the 'Lord. Ye that stand in the house of the Lord, 'in the courts of the house of our God. Praise the

⁴ 1 Chron. xxix. 10—20.

⁵ Neh. xii. 24. 45, 46.

⁶ Ps. lxix. 30, 31.

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‘Lord; for the Lord is good: sing praises unto his name; for it is pleasant’⁷.

The origin of many others is attributed to various public occasions, as on the first removal of the ark the psalm lxviii. beginning—‘Let God arise, let his enemies be scattered’! with that fine passage, ‘O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel’⁸. So on its removal from the house of Obed-edom, the xcvi. psalm,—‘O, sing unto the Lord a new song; sing unto the Lord all the earth’; and also the eulogistic psalms, the cv. and cvi. On its removal into the Temple the xcvii. xcviii. xcix. c. cxxxii. cxxxv. and cxxxvi. Others there were on the laying the foundation of the second Temple; the psalms lxvi. lxxxiv. with that beautiful apostrophe,—‘How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God’. ‘Blessed are they that dwell in thy house: they will be alway praising thee’. And also the cxxxviii. psalm.

So on the dedication of the Temple the psalms xxx. lxxxi. cxlvi. cxlvii. cxlviii. cxlix. cl. In the second of these, composed by Asaph, he thus animates the people to their duty, ‘Sing unto the

⁷ Ps. cxxxv. 1—3.

⁸ Ps. lxviii. 7, 8.

‘God our strength: make a joyful noise unto the
‘God of Jacob! Take a psalm, and bring hither
‘the timbrel, the pleasant harp with the psalm’!
In some, the most grateful causes are adduced for
singing praises unto him, who had thus ‘built up
Jerusalem, and gathered together the outcasts of Is-
rael’; they declare that ‘happy is he that hath the
God of Jacob for his help, whose hope is in the
Lord his God’⁹; they call upon all created things
to join in this service: the ‘angels’, and ‘all his
hosts’; the ‘sun, and moon’, and ‘all the stars of
light’! ‘kings of the earth, and all people; princes,
and all judges of the earth; both young men and
maidens; old men and children’¹⁰: they exhort them
to ‘sing unto the Lord a new song, and his praise
‘in the congregation of saints’, and that ‘Israel’
should ‘rejoice in him that made him; and the
children of Zion be joyful in their king’!—to ‘praise
him in his sanctuary, and in the firmament of his
power’!—to ‘praise him for his mighty acts, and
according to his excellent greatness’.

The xcii. psalm was composed expressly for the
service of ‘the Sabbath-day’; the xx. to be sung
on the host going out to battle. ‘Some trust in
‘chariots, and some in horses, but we will remem-
ber the name of the Lord our God’. ‘Save Lord
‘and hear us, O king of heaven’¹. The xxi. in
like manner, on their return victorious. ‘The king
trusteth in the Lord, and through the mercy of the
most high he shall not be moved’! ‘Be thou ex-

⁹ Ps. cxlvii. 2. cxlvi. 5. ¹⁰ Ps. cxlviii. 2, 3, 11, 12. ¹ Ps. xx. 7, 9.

alted, Lord, in thine own strength, so will we sing, and praise thy power'². From the cxiii. to the cxviii. was the great *Hallelujah*; and from the cxix. to the cxxxiv. are 'songs of degrees', so called, it is supposed, because sung on the several steps leading from the court of the people to the Temple.

On a solemn fast-day, it would appear that 'the priests, the ministers of the Lord', when they had gathered the people, and sanctified the congregation, used these words: 'Spare thy people, O Lord, 'and give not thine heritage to reproach, that the 'heathen should rule over them; wherefore should 'they say among the people, Where is their God'³? on which the Lord's jealousy, and pity for his people would be excited, and he would answer them with a promise of plenty, and a relief from their enemies⁴.

After the delivery of the Law, a charge was issued by Moses, that when they were come over Jordan, the tribes should divide themselves, and stand, six upon Mount Gerizim, and six upon Mount Ebal. The former, 'Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin'—the issue of the lawful wives, Leah and Rachel, 'to bless the people'; and 'Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali', 'to curse'; of whom it may be remarked, that four of the six were the children of the handmaids; and Reuben had lost his dignity for disloyalty to his

² Ps. xxi. 7, 13.

³ Joel ii. 17.

⁴ Joel ii. 15—32.

father. It was, probably, in order to make the numbers even, that Zebulun, the youngest of the sons of Leah, was added.

Then the Levites were to 'speak, and say unto all the men of Israel, with a loud voice, 'Cursed 'be the man that maketh any graven image', &c. &c. mentioning the sins denounced by the Decalogue, with some others guarded against by particular injunctions of the Levitical law. To each of these maledictions, twelve in number, 'the people' were to '*answer and say, Amen*'! The Mischna on this subject offers an explanation, that corresponding blessings were at the same time pronounced from the opposite mount: as 'blessed be 'the man that maketh *not* any graven image', &c. and that the priests, who were stationed with the ark, first proclaimed the blessing, turning their faces towards Mount Gerizim, to which all the tribes there made answer 'Amen'; and then turning towards Mount Ebal, pronounced the curses; to which the people there answered in like manner, 'Amen'.

The small army of Gideon was commanded, in their attack on the Midianites, what to cry out, '*Say—the sword of the Lord and of Gideon*'⁵! Many particular prophecies are directed to be given in words dictated; as '*thus shalt thou say*', &c. '*say ye to the righteous*'⁶, &c. '*say to them that are of a fearful heart*'⁷—'*say unto the cities of Judah, behold your God*'⁸. So, too, *Ezekiel*—'*Pro-*

⁵ Jud. vii. 18.

⁶ Is. iii. 10.

⁷ Is. xxxv. 4.

⁸ Is. xl. 9.

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*phesy, and say, 'Thus saith the Lord! a sword, a sword, is sharpened', &c. 'say, thus saith the Lord God, concerning the Ammonites—even say thou—the sword, the sword is drawn'*⁹! After a like manner the prophet *Hosea* says—'*Take with you words, and turn to the Lord: say unto him, 'Take away all iniquity, and receive us graciously'*⁰.

The prophet *Isaiah* gives authority for the conclusion, that even in the service of Heaven, the angelic hymns are chaunted with like uniformity. When he saw the seraphims worshipping before 'the Lord, sitting upon a throne, high and lifted up, and his train filling the Temple', 'one cried unto another and said', as if in adoration of the eternal Trinity, 'Holy, holy, holy is the Lord of hosts! the whole earth is full of his glory'¹! Finally, the method of singing by course seems recommended by St. Paul to his converts, when he directs the 'speaking to one another in psalms, and hymns, and spiritual songs'².

The Spiritual nature of the Jewish Service.

From the earliest period of the sacred history the Church was in possession of such light as furnished it with the most proper, and exalted conceptions of God, his attributes, and his works. Even to Cain was the revelation made, that if he did well he should be accepted; and if he sinned

⁹ Ez. xxi. 9, 28. and see xxxvi. 6.

¹ Is. vi. 1—3.

⁰ Hos. xiv. 2.

² Eph. v. 19.

there was an offering ready, which should make satisfaction for his sin: and Lamech, one of his descendants, was, in like manner, made conscious of a crime he had committed³. In the line of the Church a divine revelation evidently directed their practice, as to the places, and seasons, of public worship, as is fully seen in the early history before detailed⁴.

That with the more formal, or ceremonial service, to be solemnized in the place which God pointed out, and did 'chuse'⁵, and where he promised to 'come', and to 'bless them'⁶, they held the purest notions of the Deity, who was thus to be worshipped, is also easily shown. They declare him to be 'the possessor of heaven and earth'; and to govern, and direct all things, according to his own good pleasure⁷:—that he, and he alone, knows every thing, past, present, and to come⁸:—and that he is acquainted with the very secrets of the heart⁹:—that he is all-powerful, and that for him nothing is 'too hard'¹⁰:—that he is 'everlasting'¹, just, faithful, and truth itself²: and that he is therefore to be loved³, feared⁴,

³ Gen. iv. 6, 7. and 23, 24.

⁴ See ante pp. 21—49.

⁵ Deut. xvi. 5, 6. xii. 5, 11. xxvi. 2. Lev. i. 3.

⁶ Ex. xx. 24.

⁸ Gen. xv. 13—16. xvii. 20. xviii. 19. xxxi. 12, 42. xxxv. 11. xl. 8.

Deut. xxix. 29. xxxi. 20, 21. Job xxi. 22. xxviii. 16, 24.

⁹ Gen. vi. 5. xx. 6. 1 Sam. xvi. 7. Job. xx. 27.

¹⁰ Gen. xvii. 1. xviii. 14. Ex. ix. 16. xv. 11. Deut. iii. 24. iv. 34. x.

17. Job v. 9. ix. 4.

⁷ Gen. xiv. 19. xlv. 5—8. l. 20.

¹ Gen. xxi. 33. Deut. xxxiii. 27. ³ Deut. vi. 5. vii. 9. xi. 1. xxx. 16.

² Gen. xviii. 25. Ex. xxxiv. 6. Deut. vii. 9. xxxii. 4.

⁴ Gen. xlii. 18. Ex. xv. 11. Deut. iv. 10. vi. 2, 24. xiii. 11. Josh. iv. 24. Job xiii. 11. xxviii. 28.

and worshipped⁴. They declare that from the fall man became corrupt, and that 'the thoughts of his heart are evil continually'⁵, and yet they looked not only for pardon here, from the promised Redeemer⁶; but they sought 'a better country', a 'heavenly' one, a 'city' with eternal 'foundations'⁷.

Through faith in the promises made to them, did Abel offer his acceptable sacrifice;—Enoch walked with God, and was translated;—Noah prepared the ark, by which he was saved;—and Abraham obeyed the commands of God, going out, 'not knowing whither he went'⁸! In the same faith did all the patriarchs live, and die; and the great ornaments, and bulwarks of the Church 'subdue kingdoms, work righteousness', and obtain the heavenly 'promises'⁹.

From the strains of the 'sweet Psalmist of Israel' may be learnt the sentiments of the Church in his day. In what sublime language does he speak of the mighty operations of God; the subjects of his creation, and of his all-wise providence. 'The heavens'—the 'work of his fingers'; and man, made but 'little lower than the angels', and having 'dominion over the works of his hands'¹⁰. It is he that 'setteth fast the mountains'; and 'stilleth the raging of the sea'; and 'visiteth the earth', making it 'very plenteous'¹. It is 'the Lord that executeth righteousness, and judgment'²; while 'the ungodly is trapped in the work of his own hands'³.

⁴ Gen. xxiv. 27, 48. Ex. xv. 11. xx. 6. Deut. vii. 9. xi. 13. xxx. 2, 20.

⁵ Gen. vi. 5.

⁶ Jo. viii. 56.

⁷ Heb. xi. 10, 14—16.

⁸ Heb. xi. 4—9.

⁹ Heb. xi. 17—40.

¹⁰ Ps. viii. 3—6.

¹ Ps. lxxv.

² Ps. ix. 16.

³ Ps. ciii. cvii. cix. &c.

Therefore in the 'fear' of God did his people 'worship towards his holy Temple'³;—therefore did they trust in him, as the Lord their 'shepherd', 'their helper and defender'⁴. They acknowledge him for the Lord their 'governor'; and having themselves witnessed the proofs of his power, they see in him the Almighty leader, and preserver of his people.

What a sublime representation is given of his presence!—'He bowed the heavens, and came down, and it was dark under his feet! he rode upon the cherubims, and did fly'⁵: he 'decked himself with light, as it were with a garment'; and, spreading out 'the heavens like a curtain', and making the floor of his dwelling 'in the waters', he rode in 'the clouds—his chariot', and walked 'upon the wings of the wind'⁶. At his anger 'the earth trembled, and quaked; and the very foundations of the hills shook, and were removed!' 'there went up a smoke out of his nostrils, and a consuming fire out of his mouth!' at the brightness of his presence 'the thick clouds' passed away! While 'the Highest gave his voice, and thunder, hail-stones, and coals of fire'⁷! the deep 'fled at his rebuke', at 'the voice of his thunder' the waters 'hasted away'⁸!

God's love and regard for his people, and the ungrateful returns they made, are amply, though in concise terms displayed:—their miraculous de-

⁴ Ps .xi. xviii. xxiii. xxvii. xxxvii. cxv. cxxiv. cxxv. cxxvii.

³ Ps. v. 7.

⁵ Ps. xviii. 9, 10.

⁶ Ps. civ. 2, 3.

⁷ Ps. xviii. 7—13.

⁸ Ps. civ. 6, 7.

liverance from Egypt, their sustenance, by continual miracles: their rebellions, their provocations, and forgetfulness of the Lord their God; when he, 'full of compassion, forgave their iniquity', and 'would not suffer his whole displeasure to arise'⁹: but, remembering his holy promises, and Abraham his servant, 'gave them the lands of the heathen, and they took the labours of the people in possession'¹⁰. Well, therefore, might they fervently express their regard to God's laws, and his statutes, and his judgments:—that 'perfect', and 'undefiled law' of the Lord, 'converting the soul':—the statutes which are 'right, rejoicing the heart':—and the commandment which is 'pure, enlightening the eyes'¹.

But with all this, their reverence for the Temple, their love and respect for its services, were most ardent and rapturous. In what language does the psalmist speak of its beauty, and magnificence;—'Beautiful for situation, the joy of the whole earth, is Mount Sion! God is well-known in her palaces as a sure refuge'. 'Go round about her, and tell the towers thereof; mark well her bulwarks; consider her palaces'². 'Her foundations are upon the holy hills; the Lord loveth the gates of Sion more than all the dwellings of Jacob'³. God 'chose the tribe of Judah, even the hill of Sion, which he loved; and there he built his Temple on high, and laid the foundation of it like the

⁹ Ps. lxxviii. lxxxi. cv. cvi. cvii. cxiv. cxxxv. cxxxvi.

¹⁰ Ps. lxxviii. 38, 39.

² Ps. xlviii. 2, 12.

¹ Ps. xix. 7, 8.

³ Ps. lxxxvii. 1.

earth, which he hath established for ever'⁴. 'Out of Sion—the perfection of beauty, God hath shined'⁵. 'How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea even fainteth for the courts of the Lord'! They envy the 'sparrow', and the 'swallow', their nests near the altars of God: 'Blessed are they that dwell in thy house—they will be alway praising thee'⁶.

How is the glory of the place, and of him that dwelleth therein, shewn in this concise description. 'In Jewry is God known, his name is great in Israel: at Salem is his Tabernacle, and his dwelling in Sion! There brake he the arrows of the bow, the shield, the sword, and the battle'⁷. How greatly did they delight in the sacred ministrations of the house—'I was glad when they said 'unto me, Let us go into the house of the Lord'! and they exultingly resolve—'Our feet shall stand within thy gates, O Jerusalem'⁸.

Anxious, therefore, was David to build a palace fit for the habitation of the great King—his God! 'I will not come within the Tabernacle of mine 'house, nor climb up into my bed, I will not suffer mine eyes to sleep, nor mine eyelids to slumber, until I find out a place for the Temple of the 'Lord, an habitation for the mighty God of Jacob'⁹.

In what exhilarating language does the holy psalmist invite to the service of the house. 'Sing 'aloud unto God our strength; make a joyful noise

⁴ Ps. lxxviii. 69, 70.

⁶ Ps. lxxxiv. 1—4.

⁸ Ps. cxvii. 1, 2.

⁵ Ps. l. 2.

⁷ Ps. lxxvi. 1—3.

⁹ Ps. cxxxii. 3—5.

‘unto the God of Jacob! Take the psalm, bring
 ‘hither the tabret; the merry harp, with the
 ‘lute! Blow up the trumpet in the new moon,
 ‘and upon our solemn feast day’⁹! ‘O magnify
 ‘the Lord our God, and fall down before his foot-
 ‘stool’¹⁰! ‘Enter into his gates with thanksgiving,
 ‘and into his courts with praise’¹. ‘Lift up your
 ‘hands in the sanctuary, and praise the Lord’².
 ‘Praise ye the Lord, ye that stand in the house
 ‘of the Lord! Sing praises unto his name, for it
 ‘is lovely! For the Lord hath chosen Jacob unto
 ‘himself, and Israel for his peculiar treasure!
 ‘praised be the Lord out of Sion, who dwelleth in
 ‘Jerusalem’³!

With what desire does he long to take part in
 this service. ‘As the hart panteth after the water
 ‘brooks, so panteth my soul after thee, O God!
 ‘when shall I come to appear before the presence
 ‘of God’⁴. ‘It is well seen, O God, how thou
 ‘goest in the sanctuary. The singers go before,
 ‘the minstrels follow after; in the midst are the
 ‘damsels playing with the timbrels’⁵.

With what unrestrained grief, and lamentation,
 do they deplore the being kept therefrom. ‘When
 ‘I remember these things, I pour out my soul in me!
 ‘for I had gone with the multitude; I went with
 ‘them to the house of God, with the voice of joy
 ‘and praise; with a multitude that kept holy day’⁶!
 and with what unabated fondness do they remem-

⁹ Ps. lxxxi. 1—3.¹⁰ Ps. xcix. 5.¹ Ps. c. 4.² Ps. cxxxiv. 2.³ Ps. cxxxv. 1—4, 21.⁴ Ps. xlii. 1, 2.⁵ Ps. lxviii. 24, 25.⁶ Ps. xlii. 4, 5.

ber it even in the days of captivity. ‘By the waters of Babylon we sat down, and wept, when we remembered thee, O Sion!’ We hanged our harps upon our willows! when ‘they that carried us away captive required of us a song’. ‘If I forget thee, O Jerusalem, let my right hand forget her cunning!—let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem in my mirth’⁷!

In the midst of all this, however, the worshippers were taught that they were not to rest in the outward ceremony; but that while they offered ‘fat burnt sacrifices, with the incense of rams’, ‘and bullocks and goats’⁸; they were to ‘give the Lord the honour due unto his name, to worship the Lord in the beauty of holiness’⁹. ‘Sacrifice and offering (says David) thou didst not desire; burnt-offering, and sin-offering, has thou not required’¹⁰. Therefore said he—‘Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice’¹.

God himself, also, says, ‘Hear O my people! I will not reprove thee, because thy sacrifices and thy burnt-offerings were not always before me, for all the beasts in the forest are mine, and the cattle upon a thousand hills! Thinkest thou that I will eat bull’s flesh, and drink the blood of goats?’ Of him who was an Israelite indeed something more was required, and it is added—‘Offer unto God thanksgiving, and pay thy vows

⁷ Ps. cxxxvii. 1—6.

⁸ Ps. xxix. 2.

⁹ Ps. xl. 6.

¹⁰ Ps. lvi. 13.

¹ Ps. cxli. 2.

‘unto the Most High; and call upon me in the
‘day of trouble I will deliver thee, and thou shalt
‘glorify me’².

Wherefore David says, in one of his psalms of penitence, ‘Thou desirest not sacrifice, else
‘would I give it thee: thou delightest not in
‘burnt-offering. The sacrifices of God are a broken spirit! a broken and a contrite heart, O God,
‘thou wilt not despise’!—‘Thou shalt be pleased
‘with the sacrifices of righteousness; with the
‘burnt-offerings, and oblations; then shall they
‘offer young bullocks upon thine altar’³. In the same spirit he cried out—‘Purge me with hyssop
‘and I shall be clean; wash me, and I shall be
‘whiter than snow’⁵. Again, says the devout and grateful psalmist, ‘I will praise the name of God
‘with a song, and magnify it with thanksgiving.
‘This also shall please the Lord better than a bullock that hath horns and hoofs’⁶. It was in the sanctuary of God, it may be remarked, that Asaph learned wisdom—‘I thought to understand this,
‘but it was too hard for me, until I went into the
‘sanctuary of God. Then understood I the end
‘of these men’⁷.

A multitude of passages might be adduced to shew the conviction of the people, that ‘the righteous Lord loveth righteousness’⁸: and that the man who ‘shall dwell in his Tabernacle, and rest upon his holy hill’, is ‘he that leadeth an uncor-

² Ps. l. 7—10, 13, 14.

⁵ Ps. li. 7.

⁷ Ps. lxxiii. 15, 16.

³ Ps. li. 16—19.

⁶ Ps. lxi. 31.

⁸ Ps. xi. 7.

rupt life, and doeth the thing which is right'⁹: he that hath clean hands, and a pure heart'⁰:—that in order 'to go to the altar' with acceptation, he must wash his hands in innocency'¹—that it is 'the righteous only' that can 'rejoice in the Lord'; for 'praise is comely for the upright'²—that though 'God truly is loving unto Israel', yet it is to 'such as are of a clean heart'³—and that all men shall perceive, and say, 'Verily there is a reward for the 'righteous! doubtless there is a God that judgeth 'the earth'⁴.

It was the particular duty of the prophets to inculcate these truths upon the people, and to explain to them the immutable realities hidden under these types, and shadows. Samuel, the prophet of the Lord, intimated the important truth to Saul, the king of Israel, on his inattention to the directions that had been given to him. 'Hath 'the Lord as great delight in burnt-offerings, and 'sacrifices, as in obeying the voice of the Lord? 'Behold, to obey is better than sacrifice; and to 'hearken than the fat of rams'⁵. The prophets of succeeding times declared the same thing. 'Hear 'the word of the Lord'! says Isaiah. 'To what 'purpose is the multitude of your sacrifices unto 'me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed-beasts, and I 'delight not in the blood of bullocks, or of lambs, 'or of he-goats'. When ye come to appear before

⁹ Ps. xv. 1, 2.

⁰ Ps. xxiv. 4.

¹ Ps. xxvi. 6.

² Ps. xxxiii. 1.

³ Ps. lxxiii. 1.

⁴ Ps. lviii. 10.

⁵ 1 Sam. xv. 22.

‘me, who hath required this at your hand, to tread
 ‘my courts? Bring no more vain oblations; in-
 ‘cense is an abomination unto me; the new moons
 ‘and sabbaths, the calling of assemblies, I cannot
 ‘away with; it is iniquity, even the solemn meet-
 ‘ing! your new moons, and your appointed
 ‘feasts, my soul hateth: they are a trouble unto
 ‘me, I am weary to bear them!’ He then pro-
 ceeded to shew what will be an acceptable sacri-
 fice. ‘Wash you, make you clean, put away the
 ‘evil of your doings from before mine eyes; cease
 ‘to do evil, learn to do well, seek judgment, re-
 ‘lieve the oppressed, judge the fatherless, plead
 ‘for the widow’⁶.

The prophet even shews that these ordinances may become sin to them, and when ‘they say’—
 ‘wherefore have we fasted, and thou seest not?’ he tells them, that they fast for ‘pleasure’, for strife and debate, and to smite with the fist of wickedness! therefore he exclaims—‘Is it such a
 ‘fast that I have chosen? a day for a man to af-
 ‘flict his soul? Is it to bow down his head as a
 ‘bulrush, and to spread sackcloth and ashes un-
 ‘der him? wilt thou call this a fast and an ac-
 ‘ceptable day to the Lord!’ ‘Is not this (said he)
 ‘the fast’ that the Lord ‘hath chosen’,—‘to loose
 the bands of wickedness, to undo the heavy bur-
 dens, and to let the oppressed go free; to feed ‘the
 hungry’, clothe the ‘naked’, and shelter ‘the poor’.
 ‘Then (says he) shall thy light break forth as the

⁶ Is. i. 11—14, 16, 17.

morning'; 'then shalt thou call, and the Lord shall answer'; 'the Lord shall guide thee continually, and satisfy thy soul'⁷. The holy prophet, truly termed evangelical, further explains—that where there is not a proper spirit evinced, 'he that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck'; 'he that burneth incense as if he blessed an idol'⁸.

Jeremiah has the same language: 'To what purpose cometh there to me incense from Sheba? and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me'⁹. Nay, he goes farther: 'Thus saith the Lord of hosts,—I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices'—that is, this was but a light thing in my sight—'but this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you'¹⁰.

The prophet Hosea declares, as others had before intimated¹, that the Lord had 'a controversy' with his people; 'because there is no truth, nor mercy, nor knowledge of God in the land', for 'I desired mercy, and not sacrifice', said the Lord, 'and the knowledge of God more than burnt offerings': he says, therefore, in the name of the

⁷ Is. lviii. 3-5-11.

⁸ Is. lxvi. 2, 3.

⁹ Jer. vi. 20.

¹⁰ Jer. vii. 21-23.

¹ Jer. xxv. 31. Mic. vi. 2. Is. i. 18.

people,—‘receive us graciously, so will we render
 ‘thee the calves of our lips’⁰. In like manner, speaks
 the prophet Amos:—‘I hate, I despise your feast
 ‘days; and I will not smell in your solemn assem-
 ‘blies. Though ye offer me burnt offerings, and
 ‘your meat offerings, I will not accept them; nei-
 ‘ther will I regard the peace offerings of your fat
 ‘beasts. Take thou away from me the noise of
 ‘thy songs; for I will not hear the melody of thy
 ‘viols. But let judgment run down as waters, and
 ‘righteousness as a mighty stream’¹. Again Mi-
 cah puts a question in order to give the same in-
 struction:—‘Wherewith shall I come before the
 ‘Lord, and bow myself before the high God?
 ‘shall I come before him with burnt-offerings, with
 ‘calves of a year old? will the Lord be pleased
 ‘with thousands of rams, or with ten thousands of
 ‘rivers of oil? shall I give my first-born for my
 ‘transgression, the fruit of my body for the sin of
 ‘my soul’? He answers—‘He hath shewed thee,
 ‘O man, what is good; and what doth the Lord
 ‘require of thee, but to do justly, and to love mer-
 ‘cy, and to walk humbly with thy God’²?

David inculcates the same truth into the mind
 of his son Solomon; directing him to ‘know the
 God of his father, and serve him with a perfect
 heart, and with a willing mind’³. And Solomon
 amplifies this, in his instructions to his son, de-
 claring that ‘to do justice and judgment, is more

⁰ Hos. iv. 1. vi. 6. xiv. 2.

² Mic. vi. 6–8.

¹ Amos v. 21–24.

³ 1 Chron. xxviii. 9.

acceptable to the Lord than sacrifice':—that 'the sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight'⁴. In accordance with which is the precept he also gives,—'Keep thy foot when thou goest to the 'house of God, and be more ready to hear than to 'give the sacrifice of fools; for they consider not 'that they do evil'⁵. Our blessed Lord ratifies this law of righteousness, amongst others, when he says to the Pharisees,—'Go ye, and learn what 'that meaneth,—I will have mercy, and not sacrifice'⁶.

Still it is to be remembered, that according to the divine authority, even the 'paying tithe of mint, anise, and cummin' was not to be neglected. The 'outside' was to be made clean, but not to the neglect of the inside; least the professor become only as 'a whited sepulchre'⁷.

The prophet Haggai, two hundred years after the writing of Isaiah, and near one hundred after that of Jeremiah, denounces the severe wrath of God against those who 'dwelt in cieled houses', while the Lord's house 'lay waste'. 'Bring wood 'and build the house, and I will take pleasure in 'it, and I will be glorified, saith the Lord of hosts'. 'Consider,' saith the Lord, 'ye have sown much, 'and bring in little, ye eat, but ye have not enough', 'ye looked for much, and lo it came to little, and 'when ye brought it home I did blow upon it.

⁴ Prov. xxi. 3. xv. 8.

⁶ Matt. ix. 13.

⁵ Eccl. v. 1.

⁷ Matt. xxiii. 23-26.

‘Why? saith the Lord of hosts, because of mine house that is waste:—therefore the heaven over you is stayed from dew, and the earth from her fruit!’ And when ‘the foundation of the Lord’s Temple was laid’, he declares, ‘from this day will I bless you’⁸. Solomon had before predicted, that he who ‘honoured the Lord with’, his ‘first fruits’, should have his ‘barns filled with plenty’, and his ‘presses’ bursting with ‘new wine’⁹. And Malachi, the last of the prophets, accuses those of despising the Lord who offered ‘polluted bread’ upon his altar, and ‘the blind, and lame, and sick’, for sacrifices⁰.

Finally, the Lord himself gives to them this challenge: ‘Bring ye all the tithes into the store house, that there may be meat in mine house: and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it’¹.

On the types and prefigurative ceremonies.

The true Israelites, looking beyond the veil that covered the sacred mysteries of their religion, would, in the construction of the Temple, and in its furniture, in the various ceremonies continually recurring, in the sacrifices, and in the solemnities of the holy seasons, contemplate the coming of Him

⁸ Hag. i. 4–11. ii. 18, 19.

⁰ Mal. i. 6–8.

⁹ Prov. iii. 9, 10.

¹ Mal. iii. 10.

whose 'day Abraham rejoiced to see'²; and to whom the law, as a 'schoolmaster', with all its initiatory ordinances, was to bring them. Their obedience under this state of discipline, was not intended to absolve them from an observance of 'the weightier matters of the law—judgment, mercy, and faith'³. Though at no time, either then, or thenafter, were the apparently lighter requisitions, to be disregarded, or to be left altogether 'undone'.

The Church must have been well aware of the spiritual meaning of these institutions. This the writings of St. Paul sufficiently indicate. He tells the Corinthian converts, that their fathers 'were all baptized unto Moses, in the cloud, and in the sea': that they 'did all eat the same spiritual meat', and 'drank of that spiritual rock which followed them'; which 'rock was Christ'⁴. Indeed without considering the whole economy as emblematical of better things, many of the divine institutions would have appeared of the most revolting nature;—the Temple, as a vast slaughter house; the priesthood, holy and purified as it was, as a sanguinary and inhuman occupation; and the ceremonies, as sometimes vain and trifling, and at others, arbitrary and degrading. The Law, therefore, was regarded by them as 'the shadow of good things to come'⁵; and in this point of view, 'the worshippers in spirit and in truth'⁶, had ample

² Jo. viii. 56.

³ Matt. xxiii. 23. Lu. xi. 42.

⁴ 1 Cor. x. 1—4.

⁵ Heb. x. 1.

⁶ Jo. iv. 23.

ground for their admiration, their gratitude, and their praise.

Even before the permanent Temple was erected, the space around, and occupied by the moveable Tabernacle, became 'holy ground'⁷, and this circumstance, connected in the memory with what had before occurred at the burning bush, and at Mount Sinai⁸, effectually shewed that wherever God was pleased to 'put his name', and vouchsafe to 'dwell among men', every such place was to be regarded with the utmost veneration.

The building itself, whether the Tabernacle, or the Temple, might well prefigure that body of 'flesh and bones'⁹, with which the 'word of life' invested himself; and which the Christian, in after-times, 'saw with his eyes', and 'looked upon', and 'with his hands handled'¹⁰. The foundations of silver might shadow out the 'precious corner stone' of a future building, that 'fitly framed together', should 'grow unto an holy Temple in the Lord'¹. The contrast between the inside, and the outside of the Tabernacle might well be regarded as representing the astonishing condescension of one 'who, being in the form of God', and 'equal with God', 'took upon him the form of a servant, and was made in the likeness of men'²:—externally, a covering without 'form, or comeliness'³, but within 'all glorious'⁴.

The Tabernacle, and the vessels of the ministry

⁷ 2 Chron. viii. 11. ⁸ Ex. iii. 5. and xix. 20-24. ⁹ Lu. xxiv. 39.

¹⁰ Lu. xxiv. 39. 1 Jo. i. 1. ¹ Is. xxviii. 16. Eph. ii. 21.

² Phil. ii. 7. ³ Ps. xlv. 13, 14. ⁴ Is. liii. 2.

being all sprinkled with blood⁵, would lead to a more perfect understanding why ‘the blood’, ‘the life of the flesh’, should make ‘an atonement for the soul’⁶; and how, ‘without shedding of blood is no remission’⁷. In addition to the lessons of obedience forcibly inculcated by various objects around—the brass-plates of the altar, the pot of manna, and the ever-budding rod of the legitimate high-priest—there were others which could not but convey instruction, and consolation, to the devout worshipper. The laver for the washing of the feet of the priests, might, even before the more formal revelation made of ‘the fountain’, that was ‘opened for sin, and for uncleanness’⁸, inculcate the necessity of a spiritual purification; and that the sinner should ‘wash’ and make himself ‘clean’, in putting away ‘the evil of his doings’⁹. It typified also the future ‘washing of regeneration’; and connected with this, the ‘renewing of the Holy Ghost’¹⁰. The golden candlestick, illuminating the house, which received no light from without, foreshowed ‘the Sun of Righteousness’, that should enlighten the benighted world, and every man that cometh into it’¹¹.

The veil, which no one but the high-priest could pass, besides representing ‘the middle wall of partition between Jew and Gentile’ would signify that even the chosen people must, for a time, be shut out from the promised inheritance,

⁵ Heb. ix. 21, 22.

⁷ Heb. ix. 22.

⁹ Is. i. 16.

⁶ Lev. xvii. 11.

⁸ Zech. xiii. 1.

¹¹ Jo. i. 9.

¹⁰ Titus iii. 5.

the peculiar habitation of God. Above all, the mercy-seat, with its miraculous appearance, and the privileges it conferred, would give the most satisfactory assurance of God's constant presence, and his readiness to pardon the repentant sinner.

The requisite purity of the individual sacrifice prefigured the immaculate victim hereafter to be offered: and 'the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean', indicated that the conscience was to be 'purged from dead works'²; and that the members of the Church were required to present their 'bodies a living sacrifice, holy and acceptable unto God'³: while the general purification implied a state of things, when the spiritual head should 'present to himself a glorious Church, holy, and without blemish, and not having spot or wrinkle'⁴.

The various periodical sacrifices, too, might well have each of them a remote, or spiritual meaning. The common daily sacrifice on the altar would continually remind of a daily bounden duty, and service, and of the efficacy of prayer, when offered up from a purified heart: while the repetition of the sacrifices 'which they offered year by year continually', shewing that these, of themselves, could never 'make the comers thereunto perfect'⁵; directed the view to the Lamb 'slain from the foundation of the world', who, in the fulness of time, by

² Heb. ix. 13, 14.

⁴ Eph. v. 27.

³ Rom xii, 1.

⁵ Heb. x. 1.

the oblation of himself once offered, was to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

The sin-offering was emblematic of Him, who, it was predicted, should offer up 'his soul an offering for sin', and become 'sin for us'⁶. The peace-offering—of his making 'peace through the blood of his cross', and thus 'reconciling all things unto himself'⁷; while in the heave-offering, the Saviour might be contemplated, as already 'lifted up from the earth, and drawing all men unto him'⁸! The meat and drink-offerings, would plainly typify that 'flesh and blood', which is 'meat and drink indeed'⁹.

The Paschal lamb, and the scape-goat, afforded a two-fold symbol of Christ; first, as his flesh is to be eaten; and secondly, as a substituted victim, 'quickened by the spirit', who bearing, and 'taking away the sin of the world' ('the Lord having laid on him the iniquity of us all') 'ever liveth to make intercession for them that come unto God by him'¹⁰.

The solemn seasons, annually returning, served to keep up a continual remembrance of the great features in the economy of grace: particularly the feast of the Passover, and the day of Atonement. The Passover, foreshowing a greater deliverance than that from Egyptian bondage, abounded with typical instruction; not only as to the person of 'Christ, our Passover', but as to his sufferings, and

⁶ Is. liii. 10. 2 Cor. v. 21.

⁷ Col. i. 20.

⁸ Jo. xii. 32.

⁹ Jo i. 29. Is. liii. 6. Heb. vii. 25.

¹⁰ Jo. vi. 55.

death, the salvation effected by the ‘blood of sprinkling’, whereby was ‘obtained eternal redemption for us’¹, and a signal deliverance ‘from the bondage of corruption, into the glorious liberty of the children of God’². The means, also, by which this should be effected, were pointed out: the heart to be sprinkled from an evil conscience; the meat to be eaten, while clothed in the proper garments,—the loins of the mind ‘girded about with truth’, and the ‘feet shod with the preparation of the gospel of peace’; with bitter herbs of sorrow and repentance, and with ‘the unleavened bread of sincerity and truth’³; eaten together, and in haste, as by those having a ‘fellowship of sufferings’⁴, ‘desiring a better country’, and flying ‘for refuge to the hope set before them’⁵. With respect to the fast of the day of expiation, or atonement, fully described before⁶, all the circumstances are eminently significant: and the solemnity suitable, though inadequate, to the grand and glorious mystery it prefigured—the redemption of mankind!

One ceremony under the Law, as it was the divinely instituted ordinance of admission into the Church, the seal set to the ‘covenant’ of God with man, ‘a seal of the righteousness of faith’⁷, is worthy of attention. The rite of circumcision was the first sacrament in the Jewish, as baptism was afterwards in the Christian Church: and though

¹ Heb. ix. 12. xii. 24.² Rom. viii. 21.³ 1 Cor. v. 8.⁴ Phil. iii. 10.⁵ Heb. vi. 18. xi. 16.⁶ See *ante* p. 136–139.⁷ Gen. xvii. 10. Ac. vii. 8. Rom. iv. 11.

given by Moses under the body of the divine law, was 'of the fathers' long before his day; when God 'established his covenant' with Abraham⁸. This rite must be considered as then generally necessary to salvation. By this were the chosen people distinguished—called 'the circumcision', in opposition to the 'Heathen', or Gentile world, who were termed 'the uncircumcision'⁹. And thus was our Lord himself, the 'great High-Priest', designated as the 'minister of the circumcision', in order 'to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy'⁰.

Without having undergone this rite, which took place, where possible, on the eighth day, even though this were on 'the Sabbath'¹, none were considered so far members of the Church as to be permitted to join in the celebration of the great festivals; the Passover particularly. Therefore was it that Joshua was directed to have the ceremony performed immediately on the entry of the Israelites into Canaan, by which the reproach was 'rolled away', that had rested on them through a neglect of this ordinance while they sojourned in the wilderness².

On this account St. Paul represents the 'uncircumcision'—the 'Gentiles in the flesh', as being not only 'aliens from the commonwealth of Israel', but 'at that time, without Christ'; 'strangers from

⁸ Gen. xvii. 7-14. 23-27. Jo. vii. 22.

⁰ Rom. xv. 8, 9.

⁹ Rom. iii. 30. iv. 12. Gal. ii. 7-9. Eph. ii. 11. ¹ Jo. vii. 22, 23.

² Josh. v. 2-9. and see ante p. 192.

the covenants of promise, having no hope, and without God in the world'³! And the same Apostle boasts, amongst his other privileges, of this, as having been regularly done on the eighth day⁴; as was the case with John the Baptist, and our Lord himself⁵. Even the Apostles, and the Church at Jerusalem, contended, at a certain period, with Peter for accompanying, and eating with 'men uncircumcised'⁶. This mystical ceremony made every one who was the subject of it 'a debtor to do the whole law'⁷, for if any was 'a breaker of the law', his 'circumcision' became to him as 'uncircumcision'⁸.

The rite was itself significant of internal purity, and holiness, even at the earliest period. This is indicated by the expression 'the humbling their uncircumcised hearts'; on doing which alone, God promised to remember his covenant⁹. The heart was, as it were, to be circumcised, in order that it should love the Lord⁰.

The ceremony of baptism at length superseded this, which was first virtually repealed by the Council of Jerusalem, then nullified by St. Paul, in his Epistles to the Churches, even as to those who had undergone it,—'circumcision is nothing, and uncircumcision is nothing'¹; and at last expressly forbidden;—'is any called in uncircumcision, let him not be circumcised'²; 'if ye be circumcised,

³ Eph. ii. 11, 12.⁴ Phil. iii. 5.⁵ Lu. i. 59. ii. 21.⁶ Ac. xi. 3.⁷ Gal. v. 3.⁸ Rom. ii. 25.⁹ Lev. xxvi. 41, 42.⁰ Deut. x. 16. xxx. 6. Jer. iv. 4. ix. 25, 26.¹ 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. iii. 11.² 1 Cor. vii. 18. and see Gal. ii. 3.

Christ shall profit you nothing³. From all the members of the identical and individual Church, was the same thing thenceforward expected: in him who was ‘a Jew inwardly’, ‘an Israelite indeed’, a ‘circumcision made without hands’; ‘that of the heart, in the spirit, and not in the letter’⁴; and of them who had by baptism ‘put on Christ’⁵, that with ‘the putting away of the filth of the flesh’, they should have ‘the answer of a good conscience towards God’⁶.

Correspondence in language between the Old and New Testament writers.

It is to be observed, that the prophets under the Old Testament dispensation, and the sacred writers under the New, equally treat of the Gospel service in terms, and under sundry figures, applicable to the Levitical economy, and Ritual.

Isaiah, speaking in the name of the eternal, unchangeable Lord God, proclaims—‘Thus saith the Lord’!—‘I will send those that are escaped’—‘the escaped of Israel’⁷; the remnant preserved, and converted—‘unto the nations’, ‘to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles—and I will take of them for Priests and for Levites’⁸. To such was, also, this promise repeated, and confirmed in

³ Gal. v. 2.

⁴ Gal. iii. 27.

⁷ Is. iv. 2. xlv. 20.

⁴ Rom. ii. 28, 29. Col. ii. 11.

⁵ 1 Pet. iii. 21.

⁸ Is. lxvi. 19-21.

these terms;—‘Ye shall be named the Priests of
‘the Lord; men shall call you the Ministers of
‘our God’⁹.

A substitution for the ‘holy and beautiful house’,
where their ‘fathers praised’ this one God⁰, was
also promised. ‘They shall bring all your breth-
‘ren for an offering unto the Lord—to my holy
‘mountain, Jerusalem, saith the Lord’¹: ‘for be-
‘hold I create Jerusalem a rejoicing, and I will
‘rejoice in Jerusalem, and joy in my people’²:—
when, ‘in the last days, the mountain of the Lord’s
house’ should be ‘established in the top of the
mountains’—and ‘all nations’ should flow into it’;
—when the ‘many people’ should say, ‘come, and
‘let us go up to the mountain of the Lord, to the
‘house of the God of Jacob, and he will teach us
‘of his ways’³. And it was declared—‘the Lord
‘shall reign over them in Mount Zion from hence-
‘forth, even for ever’⁴. ‘Many people and strong
‘nations shall come to seek the Lord of hosts in
‘Jerusalem, and to pray before the Lord’⁵. ‘For
‘there shall be a day (saith the Lord) that the
‘watchmen upon the Mount Ephraim shall cry—
‘Arise ye, and let us go up to Zion, unto the Lord
‘our God’. They shall ask their way to Zion, with
their faces thitherward’⁶.

The service—the spiritual and permanent Chris-
tian service, was no less prefigured by like terms.
‘It shall come to pass, that from one new moon

⁹ Is. lxi. 6.

⁰ Is. xliv. 11.

¹ Is. lxvi. 20.

² Is. lxxv. 18, 19.

³ Is. ii. 2, 3. Mic. iv. 1, 2. ⁴ Mic. iv. 7.

⁵ Zech. viii. 22.

⁶ Jer. xxxi. 1, 5.

to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord⁷. And from this should there be no exclusion; 'The sons of the stranger that join themselves to the Lord, to serve him—even them will I bring to my holy mountain, and make them joyful in my house of prayer—for mine house shall be called an house of prayer for all people'⁸. This last prophecy our Lord himself, as it will be recollected, applied at a time when the substitution was about immediately to take place⁹.

Thus, again, says Zechariah: They 'shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles⁰: and Malachi, the last of the Old Testament prophets, adds—'For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: my name shall be great among the heathen, saith the Lord of hosts'¹!

A multiplication, and the perpetuity of the Priesthood, was no less promised, even as the eternity of Christ's kingdom itself. 'For thus saith the Lord,—David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me, to offer burnt-offerings, and to sacrifice continually'². The solemn manner in which

⁷ Is. lxvi. 23.

⁹ Matt. xxi. 13.

¹ Mal. i. 11.

⁸ Is. lvi. 6, 7.

⁰ Zech. xiv. 16, &c.

² Jer. xxxiii. 17, 18.

this is promised is remarkable:—‘And the word of
 ‘the Lord came unto Jeremiah, saying—Thus
 ‘saith the Lord, If you can break my covenant of
 ‘the day, and my covenant of the night, and that
 ‘there should not be day and night in their sea-
 ‘son; then may also my covenant be broken with
 ‘David, my servant, that he should not have a
 ‘son to reign upon his throne; and with the Le-
 ‘vites, the priests, my ministers. As the host of
 ‘heaven cannot be numbered, neither the sand of
 ‘the sea measured, so will I multiply the seed of
 ‘David my servant, and the Levites that minister
 ‘unto me’⁸.

The spirituality of the Christian Ritual, and the sacred character of all who should administer it, is implied by the prophet Malachi. ‘The Lord shall suddenly (immediately after the appearance of his forerunner John the Baptist) come to his Temple, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness’. The offering is likened to those with which God was honoured in the Temple, according to his own direction. ‘Then shall the offerings of Judah, and Jerusalem, be pleasant unto the Lord as in the days of old, and as in former years’⁹.

What these fathers of the ancient Church predicted, St. Paul declares to be accomplished; and in his treating of the hidden things brought to light by the Gospel, and the accomplishment of

⁸ Jer. xxxiii. 20–23.

⁹ Mal. iii. 1–4.

the divine purpose by the at length publicly effected and visible sacrifice of the lamb of God, he refers with delight to the former mode of worship, with all its imposing, significant, and now intelligible ceremonies.

This eminent, and supernumerary Apostle, never forgets the root from which he sprang. He was 'of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews'⁰: and when contemplating his own dissolution, by a probably violent death, he declares to his successor, Timothy, who was charged well to notice, and to keep the things committed to him, his readiness to die in these words. 'I am now ready to be offered', or more properly, I am already poured out, or poured upon¹: ready, as he declared again to the Philippians, to be 'offered', as a victim, 'upon the sacrifice, and service of their faith'². Here he evidently considers the Christian profession as a sacrifice, and his own blood as a libation to be poured forth—'a sacrifice to God for a sweet smelling savour'³, in imitation of their common Lord.

When he speaks, as he does in the most emphatic, and animated language, of the mighty effects of the Gospel, the train of his thoughts may be discovered in his reference to the very manner in which the victim under the law was immolated. 'The word of God (says he) is quick, and power-

⁰ Phil. iii. 5.

¹ 2 Tim. iv. 6.

² Phil. ii. 17.

³ Eph. v. 2. and see 2 Cor. ii. 15. and Phil. iv. 18.

ful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow'; for this does not merely separate the members, and lay the inside open to view, but it 'is a discerner of the thoughts and intents of the heart'⁴!

Our Lord had made a reference to the use of salt in the sacrifices⁵; St. Paul has the like figure:— 'Let your speech be always with grace, seasoned 'with salt'⁶. Again, when he treats of the rejection of the Jews, and the calling of the Gentiles, he here also refers to a Levitical ceremony. 'If the first-fruit be holy, the lump also is holy'⁷: and again— 'Christ is become the first-fruits of them that slept'; for in the resurrection it will be 'every man in his own order; Christ the first-fruits'⁸.

Speaking of his own appointment to the sacred office, by the 'grace given to him of God', he plainly connects the spiritual with the ceremonial nature of the ministerial functions. Being thus made, or ordained, says he, 'that I should be the 'minister of Jesus Christ to the Gentiles, ministering the Gospel of God; that the offering up of 'the Gentiles might be acceptable, being sanctified by the Holy Ghost'⁹. He even seems disposed to 'glory' in this, his appointment to the ministry: for as 'every high-priest taken from among men is ordained for men in things pertaining to God'⁹, so he declares he has 'whereof he might glory' in

⁴ Heb. iv. 12.

⁵ Rom. xv. 16.

⁶ Mark ix. 49, 50.

⁷ Col. iv. 6.

⁸ Rom. xi. 16.

⁹ 1 Cor. xv. 20, 23.

⁹ Heb. v. 1.

‘things which pertain to God’: but yet ‘through Jesus Christ’; who had ‘wrought by him’ ‘through mighty signs, and wonders, by the power of the spirit of God’, while he ‘preached the Gospel of Christ’, in order ‘to make the Gentiles obedient by word, and deed’⁰. To the flock committed to him he also says,—‘Present your bodies a living sacrifice; holy, acceptable unto God’, the ‘reasonable (or spiritual) service’ of which the legal service had been typical¹.

In the Epistle to the Hebrews, his allusions, as might naturally be expected, are more frequent, and more direct. His description ‘of the first-begotten’—‘the Apostle, and high-priest of our profession, Christ Jesus’², is almost entirely taken from the law: so is that also of his sacrifice, of the manner of his making expiation, and of his continued intercession: and the Apostle concludes the whole with a consolatory view of ‘the heavenly Jerusalem’, and ‘Mount Sion’, ‘the city of the living God, and the general assembly, and Church of the first-born’. ‘Wherefore (said he) we receiving a kingdom which cannot be moved, let us ‘serve God acceptably, with reverence, and godly ‘fear’. And inasmuch as Jesus, ‘that he might sanctify the people with his own blood, suffered without the gate, let us go forth unto him without the camp, bearing his reproach’; offering ‘the sacrifice of praise to God continually, that is’, (as he explains,) ‘the fruit of our lips’, the ‘calves of our

⁰ Rom. xv. 15–19.

¹ Rom. xii. 1.

² Heb. i. 6. iii. 1.

lips', as the prophet Hosea had before expressed himself³, 'giving thanks unto his name'⁴.

In the other writers are found the same allusions. St. Peter, referring to the Jews as a 'holy nation, and a kingdom of priests'⁵, considers the members of the Christian Church to be in like manner 'a spiritual house, a holy priesthood'⁶.

As, then, it clearly appears, that there was a spiritual worship involved in the ceremonial: and that both were necessary in order to render the public devotion acceptable to God: so may it be expected that a like miscellaneous service will be found to prevail in 'the Church of the living God' throughout the subsequent and future ages: from that hour which our Lord predicted, and was even then come, 'when the true worshippers', such as the father—God, who is a spirit, 'seeketh to worship him', should 'worship him in spirit and in truth'⁷.

It is clear, that there were essential duties attached even to the office of the Levitical priesthood, far differing from those of a mere ceremonial nature, and such as can never be abrogated. These are plainly distinct from that typical service which the actual sacrifice of Christ in the flesh necessarily made to cease for ever.

As, therefore, in that economy, generally, but erroneously regarded as exclusively typical and ceremonial, there is an innate and essential spirituality, analogy leads to an expectation, which

³ Hos. xiv. 2.

⁴ Heb. xii. 22, 23. xiii. 13—15.

⁵ 1 Pet. ii. 9.

⁶ 1 Pet. ii. 5.

⁷ Jo. iv. 22.

facts will be found to substantiate, that in the succeeding economy, the substituted, and more perfect one, a decorous, and formal ritual is also an essential feature. For this, the more spiritual worship, there are now, as ever there have been, Places expressly consecrated, a separated and sacred Ministry, and solemn and holy Seasons and Services.

Diversity may exist without discordancy: with 'a change of the law' has 'the priesthood been changed' also, but the diversity is definable and intelligible. 'Perfection' was not 'by the Levitical priesthood': there was 'need that another priest should rise after the order of Melchizedek, and not after the order of Aaron'⁸: and by him an effectual atonement being once made, the typical sacrifices 'which they offered year by year continually', then 'ceased to be offered'⁹.

But it is still left to 'the minister of Jesus Christ', to make an offering of his brethren to the Lord, acceptable through the sanctification of the Holy Ghost¹⁰; and any conclusion that after the appearance of 'the great High-Priest', and 'Bishop of Souls', 'now passed into the heavens'¹, there would be no farther occasion for a public service, or for an order of men to minister therein, would be dangerously erroneous. The train of facts hereafter to be noticed, refutes the supposition drawn. Our Lord did himself act ministerially in the newly reformed Church. He was declared to be as 'a Minister of the circumcision, for the truth

⁸ Heb. vii. 11, 12. ⁹ Heb. x. 1, 2. ¹⁰ Rom. xv. 16. ¹ Heb. iv. 14.

of God, to confirm the promises made unto the fathers'². And the whole course of his public life seems to prove, that it was far from his intention totally to abrogate that decorous ritual economy, which had been settled by divine wisdom, and had, to his day, under every state and circumstance, obtained in the Church.

The proofs arise, *first*—from his own conduct in regard to the priesthood, and public service, as these were in operation, however debased and degraded, at the time of his appearance on earth. *Secondly*—from the course he pursued in calling, ordaining, and initiating the future Ministers of his Church—the permanent order, about to supersede that, which having long been decayed, was now 'ready to vanish away'³. *Thirdly*—from the course, perfectly in unison, which was followed by the Apostles, his delegates, and immediate successors. And *Lastly*—from the strict adherence to the same plan, and the adoption of measures recognising and perfecting it, by those who filled the Apostolic sees, and their successors, even to the present day.

To this course of proceeding it must be considered that the Lord—the head of the Church, gave his sanction, when he declared his presence throughout, in the emphatic promise—'Lo I am with you, even unto the end of the world, amen'⁴! and these points it is the object of the remaining part of this work to substantiate and maintain.

² Rom. xv. 8.³ Heb. viii. 13.⁴ Matt. xxviii. 20.

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An analogical and popular view of the church of the living God, its ministry and service shewing that a graduated threefold priesthood is found noless under the Christian, than under the Jewish dispensation: and that the economy of that branch of the church established in the British realms, on the principles of diocesan episcopacy, is in accordance with
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